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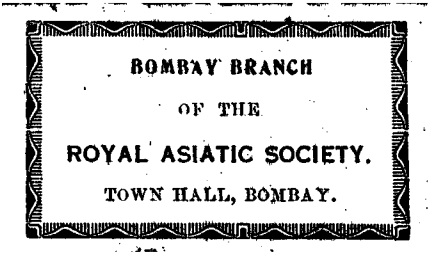

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LONIAL ENGLISH:

A GLOSSARY

OF

AUSTRALIAN, ANGLO-INDIAN, PIDGIN ENGLISH, WEST INDIAN, AND SOUTH AFRICAN WORDS

COLLECTED, COMPILED AND EDITED

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WITH AN APPENDIX.

A x a-d-9

LONDON:
KEGAN PAUL, TRENCH, T

TO

DR. CARL FREDRIK BERGSTEDT

MEMBER OF "KUNGLIGA SVENSKA
VETENSKAPSAKADEMIEN I STOCKHOLM"

THIS WORK IS RESPECTFULLY INSCRIBED

BY

THE AUTHOR.

PREFACE.

THE English language has of late years incorporated a vast store of words and phrases generally known as "Slang", which, with marvellous rapidity, have taken root in all sections of the community. The language of modern society is full of Slang. America especially has proved a fertile soil for colloquialisms of this kind; and so has Australia.

To collect, and to some extent tabulate, an interesting [illegible]ss of these unorthodox accretions — Colonial Slang, is [illegible] purpose of this work.

Whether Slang is regarded, merely as the slipshod [illegible]nguage of the vulgar and unrefined, or as a strange and [illegible]rious illustration of the impulse inherent in language to [illegible]in more expressive forms, there is no denying that there [illegible] growing demand for books to explain the meanings and [illegible]ications of these excrescences on correct and orthodox [illegible]ch. Moreover, Slang so-called is not altogether without [illegible]*son d'être* or a scientific basis. The inquiry into the [illegible]us branches of "the vulgar unwritten word" traverses a [illegible] field of philology and history and the social manners [illegible]st and present times. The history of Slang is that of [illegible]nsition of languages into new forms.

[illegible] long residence in New South Wales and Victoria [illegible]s the writer — a linguist, familiar both with Australian [illegible]d Australian literature — to say that what is here [illegible]f the rich and racy Slang of the fifth continent —

the mighty Australian commonwealth of the future — is correct. These eccentric forms of expression are for the most part of modern origin, invented because they were absolutely needed, or because they expressed some idea more ingeniously, sententiously, and amusingly than others had done. This tendency has, indeed, never been altogether absent in the heart of the English-speaking nations, colonies, and communities. New needs and new circumstances are being developed unceasingly, and society both high and low, in every walk of life, and on bypaths of art and trade, has of late years taken to inventing new words and phrases, some for practical wants, others for amusement, some coarse and rude, others daintily cut and polished, deftly veiled — all in such profusion, that every one of the old definitions of Slang is now inadequate to express the "new departure" phase of the language.

"(A) vast array of words now in familiar use" — sa
C. G. Leland in his Paper: 'A Brief History of Engli
Slang' (London, 1889) — "are unjustly called Slang, becau
that term forces upon them associations with vulgarity a
crime which they no more merit than that leaves or flow
should be identified with the dirt from which they gr
This quarantine language is simply the natural and in
table result of a rapid increase in inventions, needs,
sources of humour, and, in fact, of all social causes.
names are in as great demand (now) as they were of
These quarantined words or probationers fulfil a legiti
function in language."

I have not yet found, nor have I been able to f
late any definition which covers the whole of the g
to be traversed. As J. A. H. Murray truly observes,
is absolutely no defining line in any direction: the ci
the English language has a well-defined centre, but
cernible circumference". Authorities differ among

selves, and often with themselves when asked to set down in plain scientific terms the marks which distinguish the vagrant words of Slang from correct and orthodox English. Nor is the difficulty removed or lessened by an analysis of the genesis, or by a scrutiny of the application of this vast and motley crowd of heterodox words: of a verity the borderland between Slang and the "Queen's English" is an ill-defined territory, the limits of which have never been clearly mapped out (cf. John S. Farmer: 'Slang and its Analogues past and present.' London, 1890. Vol. I. p. VI). Another great difficulty is the determination of the exact meanings of Slang words and expressions: Slang used to-day in one sense shades off to-morrow into many modifications. Perhaps the best general definition at which one can arrive is that "Slang" is a conventional tongue with many dialects, which are as a rule unintelligible to outsiders.

Of late years many Anglo-Indian and Pidgin-English, or Anglo-Chinese words, have become familiar to the public. For the former my chief authority has been "Hobson-Jobson: A Glossary of Anglo-Indian Colloquial Words and Phrases, and of kindred terms; etymological, historical, geographical, and discursive; by the late Col. Henry Yule and the late Arthur Coke Burnell" (London, 1886), a copious work, as remarkable for extensive erudition as for sagacity, common-sense, and genial humour. In addition I have consulted: Forbes, "A Dictionary, Hindustani and English" (London, 1848). — "The Anglo-Indian Tongue", in Blackwood's Magazine, No. 739, May 1877. — George Clifford Whitworth, "An Anglo-Indian Dictionary; A Glossary of Indian Terms used in English, and of such English, or other Non-Indian Terms as have obtained Special Meanings in India" (London, 1885). — "The Slang Dictionary, Etymological, Historical, and Anecdotal. A New Edition". (London, 1873). — Albert Bar-

rère and Charles G. Leland, "A Dictionary of Slang, Jargon and Cant". (London, 1889—1890). — For Pidgin-English I have consulted: Charles G. Leland, "Pidgin-English Sing-Song, or Songs and Stories in the China-English Dialect." (London, 1876 and 1887). — Johan Storm, "Englische Philologie" (Christiania 1878 und Heilbronn 1881) Bd. I. p. 163 Anm. 2 u. d. T. — Gotthold Kreyenberg, "Das Pidgin-Englisch, eine neue Weltsprache", in: Preussische Jahrbücher Bd. 53, Sechstes Heft (Juni 1884) p. 587—597. — Gustav Körting, "Encyklopaedie und Methodologie der Englischen Philologie" (Heilbronn, 1888) p. 418. — Hugo Schuchardt, "Auf Anlass des Volapüks" (Berlin, 1888) p. 32. — Karl Elze, "Grundriss der englischen Philologie" (Halle, 1889) p. 282—283.*)

Pidgin-English, owing to the ease with which it is acquired, is now spreading so rapidly all over the East that Sir Richard Burton thinks that it may at no distant date become the *lingua-franca* of the whole world. During a five years' residence in New South Wales I have had ample opportunity of hearing it spoken by Chinese merchants and tradesmen, and in 1877 I became acquainted with Yokohama-Pidgin as spoken by the officers of a Japanese man-of-war then stationed in the Sydney harb Like Chinese-Pidgin, Yokohamese, being in its infancy as yet decidedly baby-talk. But while nearly all the wor

*) Further publications on Chinese-Pidgin are: — A Vocabulary o Words in Use among the Red-Haired People (see Leland: Introductio to Pidgin-English Sing-Song). — An article by Rothmann, in: Die Gegen wart, 4. Nov. 1876, Vol. X, p. 303. — Wm. Simpson: Meeting the Sun London 1874 (see The Saturday Review, Feb. 21, 1874, p. 251 sqq.). — Herm. Kindt: Neuerfundene Sprachen, Pigeon-English, in Lindau's Gegen wart, 23. Sept. 1876, Vol. X, p. 200—202 and 14. Juni 1877, Vol. XII, p. 31. — Eduard Hildebrandt: Reise um die Welt. 2. Edit. Berlin 1870. — Mayr Aurél: A Pidgin-English Nevü Kevert Nyelvröl and A Pidgin-Englishröl, in: Egyetemes Philologiai Közlöny IX, 2. and XII, 2. (Budapest 1885 and 1888).

in Chinese-Pidgin are English, the greater part of the Yokohama vocabulary is Japanese. As regards syntax, both the Chinese- and Japanese-Pidgin follow their respective Oriental sources.*)

Having freely drawn for information upon John S. Farmer's "Slang and its Analogues", Vol. I and II, and upon Barrère and Leland's Dictionary, I feel in duty bound to render due acknowledgment to these gentlemen and to Mr. Douglas B. W. Sladen, late Professor of History and Literature in the University of Sydney, New South Wales.**)

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*) See R. v. Lendenfeld: Die Chinesen in Australien, in: 'Globus', hrsg. v. Emil Deckert. Vol. LVIII. No. 1. Braunschweig 1890, and C. G. Leland: A New Dialect; or, Yokohama Pidgin, in: The New Quarterly Magazine. London, July 1879, p. 114—124. — Hoffman Atkinson: Exercises in the Yokohama Dialect. Yokohama 1874. — On Melaneso-English see H. Schuchardt: Ueber das Melaneso-englische, in den Sitzungsberichten der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften zu Wien, 1884, Vol. 105, p. 151—161, and in: Kölbing's 'Englische Studien', Heilbronn 1889, Vol. XIII, Heft I, p. 158—162. — Of great value are H. Schuchardt's Beiträge zur Kenntniss des englischen Kreolisch, in: Kölbing's 'Englische Studien', Heilbronn 1889 and 1891, Vol. XII, Heft III, p. 470—474, and Vol. XV, Heft II, p. 286—305, the latter treating of Indo-English in its various branches (Das Indo-englische der Engländer, das Butlerenglisch von Madras, das Englisch der indischen Hausirer, das Chichi oder Cheechee-englisch der Eurasier, das Baboo-englisch etc.) and of the Anglo-Indian tongue. — An interesting publication, just out, is: BABOO ENGLISH AS 'TIS WRIT, being Curiosities of Indian Journalism. Collected by Arnold Wright. London, 1891. — On Negro English see James A. Harrison's contribution to Wülker's 'Anglia', Halle 1884, Vol. VII, p. 232—279, and Karl Elze: Grundriss der englischen Philologie. 2. Edit. Halle 1889. p. 281. — On Kamerun-Englisch see Max Büchner's article in: Beilage zur Allgemeinen Zeitung, München 1886, No. 318.

**) D. B. W. Sladen is the editor of "Australian Poets, 1788—1888, being a selection of poems upon all subjects written in Australia and New Zealand during the first century of the British colonization, with brief notes on their authors and an introduction by Patchett Martin, London 1888." — On Literature, Language, and Art in Australia see R. E. N. Twopeny's Town Life in Australia. London, 1883, p. 242—247. — Of recent publications I mention the best book for information respecting the Australian Colonies, viz.: — The Australian Handbook for 1891 (London, Gordon & Gotch); further: A Colonial Tramp: Travels and Adventures in Australia,

I hope that this collection, if not copious, will at least be found characteristic; and that it may help towards filling up an existing void in English etymology. I have inscribed it to an honoured friend who showed a kindly interest in its progress during my visit to Sweden last year.

New Zealand, New Guinea &c., by Hume Nisbet, 2 Vols. (London, 1891), — Vicissitudes of Bush Life in Australia and New Zealand, by Dugald Ferguson (London, 1891), — Cooee: Tales of Australian Life etc., edited by Patchett Martin (London, 1891), — The Australasian Dictionary of Biography (including New Zealand and Fiji), 1855—91, by P. Mennell (London, 1891), — The Black Police: A Story of Modern Australia, by A. J. Vogan (London, 1891), — The Handy Guide to Australia, by G. C. Levey (London, 1891). — For interesting Australian place-names see Francis Peter Labilliere: Early History of the Colony of Victoria, etc. London, 1878, Vol. II p. 201—202. — See also The Melanesians: Studies in their Anthropology and Folk-lore, by R. H. Codrington (London, 1891).

Berlin SW., Halle'sche Str. 22.
July 1891.

Karl Lentzner.

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Australian and Bush Slang.

Alderman Lushington, intoxicating drink.

> Beer or liquor of any kind is *lush*; to *lush* is to drink. Speaking of a person who is drunk, the "flash" fraternity say, *"Alderman Lushington* is concerned", or simply "He has been voting for the *alderman"*. A *lush-crib,* or *lush-ken,* is a public-house. — *From Vaux's Memoirs.*

The term is imported into Australia by convicts.

Anty-up, a game of cards.

> As they ride up, a savage-looking half-bred bull dog yelps hoarsely, and two or three men creep out from underneath the tarpaulin of the nearest dray, where they have been playing *anty-up* (a favourite game with cards) for tobacco. John recognises a teamster who has been employed by himself. — *D. Sladen.*

From *ante,* the stake with which the dealer at poker commences each hand before dealing the cards; he puts up a "chip" in front of him, hence the name. *Make good the ante;* the dealer, after looking at his hand, must either go out of the game and forfeit his *ante,* or must make it good by putting up a sum equal to it, so as to make his stake the same as that of the other players. *Raising the ante;* any one at the time of "chipping in" to fill his hand may raise the *ante,* and the other players must then in turn make their stakes equal to the maximum so raised, or else must "run" and abandon what they have already staked.

Artesian, colonial beer. People in Gippsland, Victoria, use *artesian* just as Tasmanians use *cascade,* in the sense of "beer", because the one is manufactured from the celebrated *artesian* well at Sale, Gippsland, and the other from the *cascade* water.

Lentzner, Colonial English.

At that, meaning something in addition to, an intensive. Said to have originated in Pennsylvania, America, and to be a translation of the German *dazu*. "She is beautiful and rich *at that*", "She is old and ugly *at that*". It is also used upon a variety of occasions, without reason or necessity.

> "Now then, Mister, drinks all round, and cobblers *at that*".
> — *Notes on Canada.*
>
> He's got a scolding wife, and an ugly one *at that*. — *Bartlett.*
> The Mississippi's a mighty big drink — and a muddy one *at that*.
> — *Idem.*
>
> The practice with one-half of the New Yorkers, of moving on the first of May, is an awful custom, and foolish *at that*. — *Major Downing.*

In Australia one talks of dear *at that*, weak *at that*, &c., some such word as "rate" or "price" being understood.

> So we'll drain the flowing bowl,
> 'Twill not jeopardise the soul,
> For it's only tea and weak *at that*.
> — *Keighly Goodchild: The Old Felt Hat.*

Australian flag, the, the bottom of a shirt. The Australian who lives up the country generally wears a belt instead of braces, the result being that when he exerts himself, there is usually a great fold of shirt protruding between his small clothes and his waistcoat, which Englishmen have called in scorn *the Australian flag*. The Cornstalk talks of him as a "new chum"; he talks of the Cornstalk as "showing *the Australian flag*".

Australian grip (up country Australian), a hearty shake of the hand. The bushman shakes hands very heartily — a long grip with the whole hand, following three deep shakes. He does not crush your hand; but he is sarcastic about the "limp shakes" and "one-finger shakes" of people "newly out from home".

> None the less
> Was he a graceful, well-bred host,
> But he was hearty in accost,
> And giving the *Australian grip*
> And good up-country fellowship
> As bushmen. — *D. B. W. Sladen: A Summer Christmas.*

Back block, the country outside the margin of the settled districts.

> Like the brief flight of a sparrow upon a wintry night,
> Out of the frost and darkness into the warm and light,
> Is the advent of a stranger in the *back blocks* out West,
> Here to-night, and gone to-morrow, after food, roof, and rest.
>
> — *D. B. W. Sladen: Out West in Queensland (First Edition of Australian Lyrics).*

These *back blocks* are, as a rule, grazing country, often very poor, let to the squatters (or graziers) in immense tracts at a nominal rent. One often hears of a man holding a thousand or two thousand square miles. Mr. Fisher, a South Australian, recently put upon the market, in the northern territory of South Australia, *blocks* to the aggregate of thirty or forty thousand square miles. In very remote parts, crownlands are sometimes leased at sixpence a square mile. The two greatest difficulties to contend with (besides droughts and floods) are "getting up stores", and getting to market. Cattle are sometimes driven all the way from the Gulf of Carpentaria to Melbourne, the whole length of Australia, for sale, and some cattle which had come this journey had been six months and three weeks *en route*.

Back slang, the going stealthily to or into a place, sneaking into it. Probably taken out to Australia by the convicts transported thither, though it may have originated there.

In the language of thieves, to enter or come out of a house by the back door, or to go a circuitous or private way through the streets in order to avoid any particular place in the direct road, is termed *back-slanging* it. — *Vaux's Memoirs.* *Back slang* also means slang produced by spelling words backwards, e.g., "nael ekom" for lean moke, "occabot" for tobacco.

Back-slanging is quite aristocratic up the country in Australia, where, unless it is a formal visit, it is almost the universal custom for any one of any rank to drive straight into the stables of the house he is going to, call for a groom (or quite as often a boy) to take the horses, and then walk round to the house.

Back slum, a back room, a back entrance. Probably taken out to Australia by the convicts transported thither.

In ordinary colloquial English, *back slum* simply means a "back street" or a "bad neighbourhood", but Vaux in his Memoirs says that among the Australian lays *back slum* is a back room, also the back entrance to any house or premises; thus, "We'll give it 'em on the *back slum*", means "We'll get in at the back door".

Bad halfpenny, a fruitless errand, no go. Probably taken out to Australia by the convicts transported thither. Vaux in his Memoirs says: —

> When a man has been upon any errand, or attempting any object which has proved unsuccessful or impracticable, he will say on his return, "It is *a bad halfpenny*" — meaning that he has returned as he went.

A ne'er-do-well is called *a bad halfpenny*, because the ne'er-do-well of the family is so difficult to get rid of; he is said "to turn up like *a bad halfpenny*", because imperfect coins are constantly being traced back to and forced back on the person who circulates them.

Bail (Blackfellows' lingo), no, not. The following is a specimen of the pidgin-English stuffed with native words used by the whites on stations in their intercourse with the aborigines.

> "Too much big-fellow water, *bail* ply (fly), come up; *bail* pind (find) him", answers the aboriginal, adding, however, the question, "You patter potchum?" (eat possum). "Yohi" (yes), said John, rather doubtfully, for he is not sure how his stomach will agree with the strange meat. — *A. C. Grant: Bush Life in Queensland.*

Baked, tired out. Slang delights in puns. Because meat put in the oven is said to be *baked* when it is "done", a man who is "done up", or "done", is said to be *baked*. This distinctly "slang" use of *baked* is quite different from *baked* in the sense of "heated" or "hot", in which even ladies often use it. In the English slang only "half-*baked*" means imbecile.

Bands, hunger. Introduced into Australia by the convicts transported thither. In the English thieves' slang, *banded* means hungry.

"To wear the *bands*" is to be hungry or short of food for any length of time; a phrase chiefly used on board the hulks or in jail.

— *Vaux's Memoirs.*

In the early days of New South Wales, before Australia began to produce meal and grain for itself, the colony was dependent for its supplies upon England and the Cape of Good Hope, and the colonists were several times on very short commons, and even on one occasion were absolutely in danger of perishing. The phrase is derived from the custom among the poor, and soldiers on an expedition, of wearing a tight belt round the stomach to prevent the pains of starvation.

Barracking, bantering. Probably from the slang term *barrikin*, jargon, speech, or discourse, on account of the "palaver" which traders must hold before they can strike a bargain.

Beef, "stop thief!" Introduced into Australia by the convicts transported thither. A feature of thieves' cant, and indeed of slang generally, is its fondness for punning and rhyming, e. g., "cobbler", applied to the last sheep that is shorn, "slang-whang", and "bolt-in-tun". Thief was canted into *beef* because they rhymed.

Beef — stop thief. To *beef* a person is to raise a hue and cry after him in order to get him stopped. — *Vaux's Memoirs.*

Big Bugs, an American expression for great people, people of consequence, aristocrats. In the Australian lingo *big bugs* has also the meaning of man of importance.

"What's your brother doing?"

"Oh! he's an awful *big bug* now. The Minister of Railways has got him a billet in the Civil Service".

"What's the billet?"

"Railway-porter at Lal Lal". — *Victorian Comic paper.*

Big fellow (Blackfellows' lingo), large, a quantity. The following is a specimen of the pidgin-English stuffed with Blackfellows' words used by the whites on stations in their intercourse with the aborigines.

"Too much *big fellow* water, bail ply (fly), come up; bail pind (find) him", answers the aboriginal; adding, however, the question, "You patter potchum?" (eat possum).

— *A. C. Grant: Bush Life in Queensland.*

Billet, a situation. A *billet* is as universal a term for a situation as "screw" is for a salary in Australia, or "bobby" for policeman in England. The metaphor is of course taken from *billets* or quarters being found for soldiers, who are then said to be "*billeted* out" in military parlance. Thus one of the commonest slang words in Australia —

> Up country *billets* oft are loss,
> Work for "tucker" — trust the boss.
>
> — *Edward Fitzgerald: Printers' Proverbs in the Australasian Printer's Keepsake.*

A gentleman at a boarding-house in Parramatta, New South Wales, in 1883, related with great gusto a curate's *billet* in Northumberland which had just come under his notice. The vicar was away travelling round the world for his health, and the curate, a Cambridge graduate, received the magnificent stipend of L 120 a year for looking after the church services, the parish, the vicar's wife and five children, and two pupils cramming for matriculation.

Billiard slum, the, false pretences. Probably introduced into Australia by the convicts transported thither. To "give on *the billiard slum*", to "mace" or "give upon the mace", i.e., to obtain goods on credit which you never mean to pay for, to run up a score with the same intention, or to sponge upon your acquaintance by continually begging or borrowing from them (Vaux's Memoirs). To parallel the pun between "mace" and *billiard slum*, cf. the English "bolt-in-tun", and the Australian "cobbler", &c. Slang, and especially thieves' slang, is very addicted to these puns.

Billycock, a kind of hat. The *billycock* is a low, round, hard-felt hat with a turned-up brim. Hotten is mistaken; he describes it as a soft felt hat of the Jim Crow or "wide-awake" description.

Bishop's court. In most Australian sees the bishop's palace is called bishop's court. Perhaps palaces are considered unsuitable for democratic communities; just as it

is not correct to address a colonial bishop as "my lord". In practice, however, they are always addressed "my lord". Not to do so would be an incivility.

Blackbird, to, to kidnap, from the colour of the skin of those kidnapped, such as negroes, natives of New Zealand, &c. In the quotation reference is made to "Kanakas", which see.

> But sometimes — we are glad to say in the past — iniquitously *blackbirded* or kidnapped, and practically sold into slavery.
>
> — *Daily Telegraph.*

Blackbird catching, the slave trade; recruiting coloured labourers in the South Sea Islands.

Blackboys (up country), aboriginal servants in Australia. *Blackboy* means a black who has become a servant. It is not surprising that "boy" should be synonymous with "servant" in countries in whose infancy free adult whites could hardly by any wages be induced to work. The term is not applied to wild blacks.

> In many instances where two or three teams travelled together, one or more were driven by *blackboys*, that is to say, aboriginal natives; the term being invariably employed by colonists towards blacks, no matter what age they may be. These were attired similarly to their white companions in shirt and trousers; but the shirts were as a rule of a more gaudy pattern, and a bright-coloured handkerchief as often as not encircled their waists, or was bound round their heads.
>
> — *A. C. Grant: Bush Life in Queensland.*

Blackfellow, an aboriginal, one of the native inhabitants of Australia. The first feature in the natives which struck the early settlers of Australia was their colour. It was natural for them to write of the *blackfellows*. At present the term is most used by whites "up the country", and by the aborigines themselves. Towns-people generally talk of "aboriginals".

> I was one day at a country cricket match in Victoria. Two aboriginals were present. We were a man short, so we asked one of them to play for us. Both came into the pavilion, when the one who had been asked to play said to the other, "*Blackfellow*, you just clear out of this — this place for cricketers, not for *blackfellows*".
>
> — *Douglas B. W. Sladen.*

Blaze (American). "To *blaze* a tree", to remove the bark so as to leave a white surface exposed, which serves either for a boundary, a landmark, or as a sign to direct travellers. The Algonkin Indians of the north-east *blaze* trees so as to direct Indians leaving a village; white men make such marks on the other side.

A path which brought us opposite Ntunduru Island, *blazing* the trees as a guide. — *Stanley: Through the Dark Continent.*

It is used in this sense by the up-country Australians.

The last six miles of a new road into Carcoar had just been marked out and partially made by the inhabitants, expressly for the governor. It was a well chosen but rough track designated by *blazed* trees on either hand, the unbarked parts being painted white, in order to be more manifest in the dusk. — *Lieut.-Col. Munday: Our Antipodes.*

It also applies to any kind of landmark.

I picked up a stone, and *blazed* my course by breaking off a projecting corner occasionally from lava walls and festoons of sulphur.

— *Mark Twain: A Strange Dream.*

Blaze is an English provincialism for a white spot on a horse's forehead; and *blazed* is a term applied to a tree when marked for sale. To *blaze* away, to fire.

He *blazed* away and missed you in that shallow watercourse.

— *A. L. Gordon: The Sick Stockrider.*

Block, the. "Doing *the block*", i. e., promenade, is one of the favourite amusements of Melbourne ladies between twelve and one, and five and six. *The block* is the fashionable promenade in Melbourne. *The block* is the block of buildings in Collins Street lying between Swanston Street and Elizabeth Street.

Bloomer, prison slang for a mistake. Abbreviated from the expression "a blooming error".

Blowing, boasting, bragging.

The public-houses presented a very busy sight, and judging by the bars it seemed that when men were not eating, sleeping, or working, they were drinking grog and boasting (or *blowing*, in colonial parlance) of some feat which they had performed, or of the particular merits of some horse, bullock, dog, or man.

— *A. C. Grant: Bush Life in Queensland.*

The metaphor probably is "*blowing* one's own trumpet", if indeed it be not simply an abbreviation, Australian slang being given to abbreviations of all kinds. Anthony Trollope gave a good deal of offence in Australia by speaking of *blowing* as a national failing out there.

Bluey, a bushman's bundle, the outside wrapper of which is generally a blue blanket (Murray).

Boiled shirt (diggers' lingo), a clean shirt or "clean biled rag", as Mark Twain puts it, boiling being a primitive way of washing shirts.

> John rode home with a depressed mind. As he passed the public-house which had proved the lion in the old man's path, he saw the publican, a bloated, greasy-faced man, a villainous low forehead, and a prize-fighting look, walking up and down the verandah in a *boiled shirt*. — *A. C. Grant: Bush Life in Queensland.*

Bong (Blackfellows'-lingo), dead.

> "Yohi", said the boy, still sitting on his horse, "altogether *bong*" (dead), "one fellow bail *bong*" (one not dead). "Which one bail *bong*?" demanded John in terror. "Missis bail *bong*, ony cawbawn frighten" (Missis not dead, only dreadfully frightened).
>
> — *A. C. Grant: Bush Life in Queensland.*

Boodgeree (Bush slang), a blackfellow's word for "good", incorporated into the slang of the white. Used principally in the pidgin-English, in which the whites carry on their conversation with the blacks. A very common word.

> What was his fate then might be mine in a few minutes. I determined to keep still and wait for what might turn up. Presently I heard bushes rustling some distance behind, and the voice of a blackfellow, uttering in that strange tone in which the wild savage first pronounces English words — *boodgeree* (white fellow, good, good white fellow).
>
> — *A. C. Grant: Bush Life in Queensland.*

Boomah, a very large kind of kangaroo. This word is probably a mistake of Colonel Munday's. He heard the kangaroo called a boomer because of its enormous size: the word was strange to him, and he imagined it to be a variety of kangaroo, and not a slang word expressive of size.

> An officer from Van Diemen's Land told me that he had once killed in that colony "a kangaroo of such magnitude, that being a long way

from home, he was unable though on horseback to carry away any portion except the tail, which alone weighed thirty pounds. This species is called the *boomah*, and stands about seven feet high".

— *Lieut.-Col. Munday: Our Antipodes.*

Boomerang, a carved flat weapon used by the natives in Australia, which, when thrown, returns to the thrower.

Boomeranging, hitting or killing with a *boomerang*. A slang participle, coined from the native word *boomerang*.

War shouts and universal *boomeranging*.

— *J. P. Stephens: A Picaninny.*

Booming, large, astonishing. The form is derived from the American word *boomer*: a very big specimen, a huge snake or kangaroo.

Look at that *booming* guana! He has been feeding sumptuously on the carrion. He is watching us with his "glittering eye", his head up, his vicious tongue darting out now and then like a serpent's fangs.

— *A. C. Grant: Bush Life in Queensland.*

A *boomer* is probably that which makes a big boom or noise, and so something very big. The English have the same metaphor in "a great gun".

Boozington, a drunken man. In England, Lushington (one who lushes or drinks) is the equivalent term. *Booze* (common), drink; to *booze*, to drink heavily. To be "on the *booze*", to be out on a drunken jollification, going from one public-house to another. The word is derivable from "bouse", to drink deep or carouse. In Wright's Archaic Dictionary "boose" is defined as meaning, in some of the rural districts, a cattle "trough", where kine and horses drink. In Warwickshire and Leicestershire the trough is called a "booson". Some etymologists derive this from the Hindostani *booza*, drink, and others from the Dutch *buyzen*, to tipple — with more reason, as the term was good English in the fourteenth century. Thomas Harman, in his "Caveat, or Warening for Common Cursetors", 1568, has *bouse* for drink, and *to bouse* for to drink.

"I say by the Salomon I will lage it of with a gage of bene *bouse*; then cut to my nose watch. Why, hast thou any lowre in thy bonge to *bouse*?" — "I say by the mass I will wipe it off with a quart of

good drink, say what you will to me. Why, hast thou any money in thy purse to drink?"

To be *boozed*, to be drunk. *Boozy*, partially intoxicated.

Borak, to "poke *borak*", applied in colonial conversation to the operations of a person who pours fictitious information into the ears of a credulous listener (*Notes and Queries*, 7th Series, vol. III, p. 476).

Boss, an American and colonial term extensively used in England by all classes in a variety of meanings, such as master, head.

Boss horse-shoers now charge fifty cents extra for shoeing, to meet the demands of the journeymen. — *The Weekly Bulletin, San Francisco.*

You want a *boss* cook and a beauty, don Cabeza, eh! Well, I guess I am both. What'll you give me to come to the mine and cook?
— *F. Francis: Saddle and Mocassin.*

The station-*boss* stopped dead still and glared at me speechless.
— *Mark Twain: Roughing it.*

Much philological research has been devoted to establish the complete etymology of this word, it being held that it is connected with *boss*, a round, salient protuberance which rises, so to speak, in a superior manner above the surrounding surface; but most philologists agree in deriving it from the Dutch *baas*, master; *den baas speelen*, to play the master, to domineer, to lord it, the pronunciation of *baass* and *boss* being the same. And this origin is borne out by the circumstance that the French argot has *beausse* for the master of a house, rich citizen, man of importance, which was borrowed from Flemish vagabonds and thieves. In Norfolk *boss* is used in the sense of master, or one who can beat and overcome another. In the North of England "bossock" and "bossy" mean large, fat, with a large belly. The last word bears a close resemblance to the French *bossu*; but of course a "bossy" man and a *bossu* differ in respect of the position of the protuberance.

In America *boss* is also used as an adjective with the sense of principal, large, fine, as a *boss* lot of apples.

Many a time have I let the "*boss* mine", or the "*boss* ranch" slip through my fingers! — *F. Francis: Saddle and Mocassin.*

Boss is often used as a verb, with the signification to own, manage, superintend, conduct.

Our gallant chief, *bossing* the situation as usual, insisted upon the National Anthem being played at the conclusion of the sport, and subsequently called for three cheers for the Queen. — *Sporting Times.*

"Old Blivins, who *bossed* the local sheet,
And the lawyer who worked for beer as a fee;
In a maudlin state wandered down the street,
Having had a dejected kind of spree."
— *Kaighley Goodchild: Waif.*

In short, with no other counteracting force than an old lady and a youth of eighteen, it is easy to see that a "freebooter" like the Captain *bossed* the show, just as he had done at the Pantheon.
— *Sporting Times.*

He was *bossing* the cooking himself that evening, and at that moment was engaged in stirring some beans that he was frying in the Mexican style, bacon-fat being substituted for lard.
— *F. Francis: Saddle and Mocassin.*

"*Bossed* his own shoes", managed his affairs personally.

At any rate, the elder Hegner has hitherto *bossed his own shoes*, &c.
— *Truth.*

The Australian employé generally speaks of his master as the *boss*, though he seldom would address him as *boss* except when the master is really in the same station of life as himself. It is disrespectful to address a man as *boss* in Australia. The "Larrikin" is rather fond of prefacing his impertinences to passers by with, "I say, *Boss*".

I remember a certain South Australian aide-de-camp, who was a tremendous "masher", coming over to Melbourne for "the Cup". He was wearing one of those stiff-starched four-inch collars, irreverently styled "jampots", and was saluted in Bourke Street on the "Cup night" with "I say, *Boss*, how much for the celluloid?" from an individual who was not to be crushed by a withering glance through a deliberately screwed-in eyeglass. — *D. B. W. Sladen.*

"The Darky *Boss*: the 'trashy white', a 'brudder',
Man at the prow and woman at the rudder."
— *J. B. Stephens: Macaulay's New Zealander.*

Cabmen use the term with the sense of the "fare", in Paris *le bourgeois* (which has also all the other meanings of *boss*).

Who is a gentleman? On returning from the Lichfield Coursing Meeting the other evening, one of the runners with the telegraph messages from the ground to the Lichfield telegraph office was given a ride home, and when nearing Lichfield it was discovered that some one was seated in front by the side of the coachman. The *boss* wanting to know who it was, asked the boy what gentleman that was riding by the side of the driver, and the reply was as follows, "He's no gentleman, sir, he's only a policeman". — *Bird o'Freedom.*

"*Boss* of the shanty", master, manager of the place.

The young man who lives not far from Burdett Road, who sports a P. and O. cap, and wore a C. medal at the Poplar early closing concert, should have strutted about so. Was he looking for the fair young lady, or did he fancy himself "*boss* of the shanty". — *Toby.*

Boss of the show, manager of a theatre, music-hall, circus, or a man who gives an entertainment.

Miss Leonora Bradley, well known in America, will open shortly in London, at a West End theatre, with a new play called "Jess", written by the authors of "My Sweetheart". Eugène C. Stafford will be *boss* of this show, of which report speaks highly.

— *Bird o'Freedom.*

to *boss* anything, to make a mess of it, to spoil it.

Bossaroo, used by J. B. Stephens, the Australian comic poet, as an abbreviation of "Boss Kangaroo".

Ringed by the fathers of the tribe,
Surrounded, yet alone,
The *Bossaroo* superbly posed
Upon a granite throne,
A very old "old man", who had
Four generations known.

— *J. B. Stephens: Marsupial Bill.*

Bottom (Up-country word), the scrubby, swampy ground in the *bottom* of a depression or valley. Mostly used in compounds such as ti-tree (tea-tree) *bottom.*

It led
Into a forest track which oft
Was blocked by tea-tree *bottom* soft
Or fallen trunk, compelling them
To make detours, an thrice a stem
Some inches through must needs be topped
On pain of being wholly stopped.

— *D. B. W. Sladen: A Summer Christmas.*

Box, to (Station slang), to join, or mix.

It now was time to mark the lambs,
And make young ewes distinct from rams.
. . . . . .
While he the overseer would come
With full hands from the station home,
From which they'd start at break of day,
And do the marking in a day;
And still he cautioned each to heed,
And look out as he did proceed.
"Now, mind yourselves, for if you *box*,
You'll play the mischief with the flocks."

— *Dugald Ferguson, N. Z.: The Lambs, in "Castle Joy and other Poems".*

Brickfielder or **brick-duster**, a dust storm, a kind of whirlwind frequent in Australia during the summer time. Identified by Lieut.-Col. Munday with the "southerly burster", so called from the brickdusty feel of the grit with which the wind charges itself as it rolls up the storm.

In October 1848, as I find by my diary, I witnessed a fine instance of a nocturnal *brickfielder*. Awakened by the roaring of the wind I arose and looked out. It was bright moonlight, or it would have been bright but for the clouds of dust, which, impelled by a perfect hurricane, curled up from the earth and absolutely muffled the fair face of the planet. Pulverised specimens of every kind and colour of soil within two miles of Sydney, flew past the house high over the chimney tops in lurid whirlwinds, now white, now red. It had all the appearance of an American prairie fire, barring the fire . . . .

One of the greatest miseries of the "southerly burster" is that (welcome to all animated nature as are its cooling airs) its first symptoms are the signal for a general rush of housemaids to shut hermetically every aperture of the dwelling. The thermometer in the drawing-room and one's own melting mood announce some 86° of heat, while the gale driving so refreshingly past your windows is probably 30° lower; but if you have any regard for sight and respiration, for carpets, chintz, books, and other furniture, you must religiously shut up shop until the chartered libertine, having scavengered the streets of every particle of dust, has moderated its wrath. Even then, however well fitted may be the doors and windows, the volatile atoms will find their way everywhere, to the utter disturbance of household and personal comfort.

— *Lieut.-Col. Munday: Our Antipodes.*

The climate of Queensland is very hot. In summer the heat is Indian; and it is a moist, that is to say, an exhausting heat, whereas the summer temperature in other parts of Australia is comparatively dry; drier

in South Australia and Victoria than in New South Wales, but when *brickfielders* or dust storms are not blowing, endurable.

— *Daily Telegraph.*

Brumby, a wild horse.

Buck, to, to butt against, to oppose; to rear up, to jump like a *buck,* to jump and "cavort".

Applied to a peculiar leaping of horses. Dutch, *boken maken,* to cut capers; *bok-stavast,* leap-frog.

I don't think that we have a beast
About the place that *bucks* the least.

— *D. B. W. Sladen: A Summer Christmas.*

Bullocky (up-country), a bullock-team driver. In the bush all the heavy hauling is done with bullock-drags. It is quite a common sight up the country to see teams of a dozen and upwards. *Bullockirs* in Australia are as proverbial as bargees or Billingsgate fishwives in England for the forcibleness of their language.

"When you make Mokepilly", quoth one of the sunburnt *bullocky* men, "keep on by the brush fence, and that will take you right into the gap. Gee hup, Streaky; ya-hoy-ya, Strorb'ry".

— *T. C. Work: Australasian Printer's Keepsake.*

Burick, a whore. Introduced into Australia by the convicts transported thither.

Burick is a prostitute, or common woman. — *Vaux's Memoirs.*

Bushed (up-country), lost in the bush or uncleared country primarily, and hence bewildered.

Desmard was on these occasions always accompanied by one of the boys, for John feared that the might get *bushed;* but he himself and the other boy went separately.

— *A. C. Grant: Bush Life in Queensland.*

Buster. Southerly *buster,* southerly wind of great violence.

Buz-cove, a word most likely taken out to Australia by the convicts transported thither. Vaux, in his "Memoirs of Convict Life in Australia", says: "*Buz-cove* or 'buz-gloak', a pick-pocket; a person who is clever at this practice is said to be a 'good buz'."

Cabbage-tree mob (obsolete Australian slang), now called "larrikins", not quite equivalent to the London street rough or loafer, because they generally are or might be in prosperous circumstances. Thus called on account of

the emblem of their order being the low-crowned cabbage-palm hat.

> There are to be found round the doors of the Sydney Theatre, a sort of loafers known as the *cabbage-tree mob*, a class whom, in the spirit of the ancient tyrant, one might excusably wish had but one nose in order to make it a bloody one.
>
> — *Lieut.-Col. Munday: Our Antipodes.*

The modern larrikin has exchanged the *cabbage-tree* for a black wideawake felt hat (hence called the "larrikin hat"), which he wears with its brim turned down. The clothes he most affects are "shiny black", with a velvet collar, and his boots have ridiculously high heels.

Cabbagites. See Cabbage-Tree Mob.

> Unaware of the propensities of the *cabbagites*, he was by them furiously assailed for no better reason, apparently, than because, like "Noble Percy", "he wore his beaver up".
>
> — *Lieut.-Col. Munday: Our Antipodes.*

Calico yard, a kind of corral. The expression is used by drovers.

Camp, to, to floor, to put down. The metaphor here is the same as to "make", to "take a back seat"; to *camp*, to make to *camp*, implying that your rival cannot stand up to you. According to Wright *camp* is a provincialism meaning to contend, from the Anglo-Saxon *cempan.*

> At punching oxen you may guess
> There's nothing out can *camp* him;
> He has, in fact, the slouch and dress
> Which bullock-driver stamp him.
>
> — *H. Kendall: Billy Vickers.*

Camp-horse. This term, peculiar to the East, is thus explained by Mr. Finch Hatton:

> Both my brother and Frank were very sound hands at cutting out, and they were both riding first-rate "camp-horses", so I watched them at work with the greatest interest. A *camp-horse* is one used for cutting out cattle on a camp, and very few horses are good at it; but the performance of a really first-class one is a sight worth seeing. Each man picks his beast, and edges him gently to the outside of the mob, on the side of the camp nearest the draft-mob. The instant the animal finds itself cut off from the camp, it makes the most desperate efforts to rejoin the herd, and the speed at which a bullock can travel, and the activity with which he turns, are marvellous.
>
> — *Finch Hatton: Advance Australia.*

Castieau's hotel (Australian thieves' patter), the Melbourne jail, so called from Mr. J. B. Castieau, the governor of the Melbourne jail.

He "caught" a month and had to "white it out" at "diamond-cracking" in *Castieau's hotel.* — *The Australian Printers' Keepsake.*

Cawbawn (up-country Australian), spelt also *cobbon,* big, a word borrowed from the blacks, which has passed into bush-slang, and is generally used by bushmen.

"There", said Stone, pointing to the big house, "nobody has lived in the *'cawbawn* humpy' — that is what the blacks call it — since Mr. Cosgrove went away".

— *A. C. Grant: Bush Life in Queensland.*

Chalk up, to, to debit to a person. Undoubtedly the expression arose from the custom of the keeper of an ale-house making a note of the various drinks consumed in a drinking bout, by scribbling them down with *chalk* upon the wall. (German *ankreiden.*)

Whole weeks and months of hard-earned gold, by ounces and even pounds weight at a time, disappeared at these haunts, in a mazy account and reckoning between a landlord and his customer, *chalked up* during successive days of intoxication.

— *W. Westgarth: Victoria late Australia Felix.*

Chewgah bag (blackfellows' lingo), the wild bee's store of honey.

Claim, a miner's allotment.

The hill is systematically honey-combed with *claims* old and new.

— *L. Work: Australian Printers' Keepsake.*

Clean skin, the term for unbranded and wild-bred cattle which have escaped to the scrubs.

In such a country it was perfectly hopeless to dream of getting any of the *clean skins* home to the yards.

— *Finch Hatton: Advance Australia.*

Cobbler (shearers' slang), the last sheep. This term is very widely spread in Victoria. It is a pun of the shearers. The *cobbler* is the man with the *last,* and therefore they call the *last* sheep the *cobbler.*

Cockatoo (up-country). Also *cockatoo* farmer or settler, a small settler. Sometimes termed *cocky.* So called to compare them with the common sulphur-crested white *cockatoos,* which come down on the newly sown cornfields in myriads.

The *cockatoo* settlers or free selectors fight desparately for the privilege of picking out any piece of land they may fancy.

— *A. C. Grant: Bush Life in Queensland.*

A *cockatoo* fence is one on a *cockatoo's* farm.

The trees themselves, ... woven with their branches into the stout *cockatoo* fence.

— *Blackwood's Magazine: C. T., Impressions of Australia.*

Cocky. *Vide* Cockatoo.

Colonial (Australian and American), unsettled, because in the early days of the colonies men dressed and behaved unconventionally, and life and property were by no means so secure as they are now. Also rude, rough, ungainly, awkward, used in this sense more in England than in Australia. An Englishman will say very or thoroughly *colonial* in a contemptuous way.

Colours (Australian miners), originally the gold visible after washing, either good or poor *colour*, as the case may be, but the expression is generally used that there is just enough to show the presence of gold.

Comb down, to, to ill-treat, thrash. Like the French "donner une peignée".

.... Narrating how he had copped the old — on the hop and *combed* him *down* to rights. — *A. C. Grant: Bush Life in Queensland.*

Conchers (up-country), tame or quiet cattle.

Coolaman (blackfellows), a word adopted from the blacks by the whites to describe a blackfellow's drinking vessel, and then applied generally.

A few broken gourds . . . and a cracked *coolaman* were to be seen here and there. — *A. C. Grant: Bush Life in Queensland.*

Copperman (prison), a policeman.

Corduroy-road (American and Australian), a road made of branches and logs laid side by side. The branches stand out like the ribs of corduroy.

Cornstalks, the Australian settlers, especially the girls, so called because their average height is very great, though they are fragile.

We talk of *cornstalks* or "slab-sided Yankees", and have in our minds a tall but rather thin figure as representative of Australasia and America. — *Globe.*

Corroboree (up-country), to boil; a word borrowed from the natives, who thus call one of their wild dances.

Whites generally use it in the sense of disturbance, hence it is said that a kettle *corroborees* when it boils.

Cove, master, or overseer, of an Australian station.

Cross-cut, and tip and sifter, mining terms from California expressive of motions or methods in washing gold. These terms were at one time commonly applied in slang in many ways.

Crow-eater, a lazy fellow who will live on anything rather than work.

Currency, persons born in Australia, natives of England being termed "sterling".

Cutting, separating cattle from a herd and lassoing them. It is an Australian and an American term.

> I had been furnished with a trained *cutting* pony, reported to be one of the best in the valley .... It was only necessary, after having shown him a cow or a calf getting away from the herd, to give him his head, and at full speed he started for it immediately.
>
> — *F. Francis: Saddle and Moccasin.*

Dam (up-country), a pond for watering cattle. This is generally made by throwing up a bank across a hollow or little gully. When the floods come the escape of the flood-water is prevented.

> The rain had been pouring down for weeks, as if to make up for the summer's drought. It had filled the *dams* and flooded the creeks, and the diggers were having a drunken bout.
>
> — *Keighley Goodchild: Waif.*

Dead finish, the (up-country), excellent beyond measure; in Cockney slang an "out-and-outer". Death is a natural metaphor for completeness, for exhaustion or exhaustiveness; dead is a common prefix, expressing the same idea in "dead on", dead-nuts", "dead certain", "dead beat", "dead heat".

> "He's *the dead finish* — go right through a man", rejoins Sam rather "Blessed if he didn't near skiver my hoss".
>
> — *A. C. Grant: Bush Life in Queensland.*

Dead nuts on, very fond of. An amplification of the ordinary English slang "nuts on".

Death on, good at. The metaphor is probably that of completeness. *Vide* Dead Finish. *"Death on* rabbits", would mean a very good rabbit shot; *"death on* peaches",

greedy of peaches. The phrase is common in the United States, where a lady over fond of finery is said to be *death on* dress.

Demons, prison slang for police. "The *demons* put pincher on me", I was apprehended.

Derwenter, a convict. So called from the River Derwent, in Tasmania, which, like New South Wales and West Australia, was originally a convict settlement.

Diamond-cracking (thieves' patter), stonebreaking. The metaphor is obvious, breaking "those precious stones".

> He caught a month and had to white it out at *diamond-cracking* in *"Castieau's Hotel". — The Australian Printers' Keepsake.*

In England, *diamond-cracking* refers to working in a coal-mine.

Diggers' delight, large brown felt hat worn by diggers in New Zealand.

Dilly-bag (up-country), a blackfellow's wallet.

> Their own *dilly-bags* have nothing of value or interest in them. Some locks of hair rolled up in thin slips of bark, probably belonging to a deceased friend; a piece or two of crystal for magic purposes; two or three bones, and some fat which the troopers who, from their own upbringing, are authorities on such things, pronounce human; a primitive-looking bone fish hook or two, and some string made of opossum hair — that is all. — *A. C. Grant: Bush Life in Queensland.*

Distiller (convicts' slang), one who is easily vexed and betrays his chagrin. Probably not of colonial origin but introduced by transportees.

Doctor, the (up-country), the men's cook on a station. The title of the man who concocts one kind of mixtures and prescriptions is transferred to one who practises in another branch of the profession, which is thoroughly characteristic of Australian slang.

Drafting on the camp, explained by quotation.

> *Drafting on the camp*, or cutting out, as it is generally called, is a very pretty performance to watch, if it is well done. First of all a small mob is cut off from the main body of the cattle, and driven gently away for a little distance, and then allowed to stand. This is the nucleus of the draft mob, for no beast will stand still a moment by itself, and one of the hands is told off to watch them. One or two men then ride in among the cattle, and draft out the ones they want,

one at a time, while the rest of the hands ride round the camp and keep the cattle from breaking away.

— *Finch-Hatton: Advance Australia.*

Draw, to, to vex, to infuriate. It is undoubtedly a metaphor from "*drawing* a badger", i.e., sending in a badger-terrier to worry him out: which in its turn is probably a metaphor from the badgers being occasionally dragged out by the bull-dog or badger-hound. So in Australia one speaks of "*drawing* a 'possum".

Dry hash, a man who will not "shout", i.e., pay for drinks; Dead-head being one who stands about a bar to drink at the expense of others.

Sitting on a bench outside the principal hotel are three or four hopelessly abandoned loafers, wearing plainly the stamp of *dead-head* on their shameless features, waiting to be asked to drink, or listening eagerly for the not infrequent "shout for all hands".

— *A. C. Grant: Bush Life in Queensland.*

Duffer out, to (mining slang). A reef is said to *duffer out* when the gold is nearly or quite exhausted.

He then reported to the shareholders that the lode had *duffered out*, and that it was useless to continue working. — *Advance Australia.*

Fipenny, a clasp knife. The term is in common use in Australia, where it was introduced by the convicts.

Fixings (American, English, and Australian), paraphernalia, kit, the adjuncts to any dish. (Bushmen), strong liquor.

Fix up, to, to settle, arrange. An American and Australian term.

Later in the evening Cogan told witness that there was no need of his going, as the matter had been *fixed up*. — *Daily Inter Ocean.*

Flash. In Australia *flash* is used with the sense of conceited, vainglorious, dandified, foolhardy, swaggering. Australians would call a man *flash* who began slogging at good bowling directly he went in to bat, or took up a poisonous snake by the tail to knock its head against the wall, &c.

Fossick, to (goldminers).

Fossicking or "pocket mining", the searching for those scattered accumulations of gold which seem to have been washed into eddies in the early history of the earth. — *Standard.*

Also in the old digging days *fossicking* was getting a living by extracting what little gold there was from the

refuse wash-dirt which previous miners had abandoned. So called from *fossicking,* taking trouble, it being tiresome work (Halliwell).

Fossicker (goldminers), an alluvial mining explorer. Also a miner who works at holes abandoned by others.

> To this region must one come to see the *fossicker* in all his miserable state. Travelling in pairs, but usually working separately, the true gambusino of the North is found. Each boils his separate billy, and provides his frugal fare; each pitches his solitary tent; each works when and how disposed; each roams the ravines adjacent in search of some hidden store; and only when an abundance of water and cradling dirt convenient points out the mutual benefit, do the two combine and share the joint proceeds. Inducement for such a life is hard to find. Every pound of food has to be packed from fifty to a hundred miles. Salt meat is necessarily the sole form in which meat can be provided. Day after day, week after week, the patient *fossicker* tries creek after creek, gully after gully, ravine after ravine, with the same result, the monotonous "colour", or worse still, the occasional presence of a coarse speck encouraging the delusion of better things.
>
> — *The Queenslander.*

Fossicking about, ferreting about. *Vide* To Fossick.

Frill, swagger, conceit. When a slangy Australian sees a person very conceited, or swaggering very much, he says, "He has an awful lot of *frill* on", "He can't walk for *frill*", "He's stiff with *frill*".

Gallied, frightened.

Gammon the twelve, to (convicts' slang), to deceive the jury.

> A man who has been tried by a criminal court and by a plausible defence has induced the jury to acquit him, or to banish the capital part of the charge and so to save his life, is said by his associates to have *"gammoned the twelve* in prime twig", alluding to the number of jurymen. — *Vaux's Memoirs.*

Geebung (native word adopted by the settlers), an Australian wild-fruit.

Get a set on, to, to have a spite against. This is a variation of the English "to make a dead-set against".

Get the run, to (English and Australian), to be discharged.

Gin, the wife of an Australian native.

> An Australian settler's wife bestows on some poor slaving *gin* a cast-off French bonnet. — *C. Kingsley: Two Years Ago.*

Give best, to, means originally to acknowledge, and thus passes easily to mean the natural corollary of a con-

fession of inferiority, relinquishing or submitting. The expression is used in England and Australia.

> Accordingly after puplication on Friday (it was a bi-weekly paper, the defunct *Pleasant Creek Chronicle*) we "rushed in" our "dis", and *gave* the case-room *best* on Saturday morning.
>
> — *Thos. L. Work: Australian Printers' Keepsake.*

Give sky-high, to, to blow up, to scold in the most immoderate fashion. The metaphor is from "blowing up" — sometimes simply "to sky-high" is used.

Grass. An Australian printers' term for temporary hands on a newspaper. The metaphor probably is from the proverb about *grass*—"The *grass* withereth", &c., which would imply temporariness. There is a printers' proverb, "A *grass* on news waits dead men's shoes." The *Australian Printers' Keepsake* says: "Those familiar with newspaper work in the colonies must often have heard this gruesome axiom. Now this saying, though evidently figurative, does not present the usual pleasing characteristics which we associate with pastoral subjects, especially when they are contemplated from a proper distance, as becomes the eye artistic. Disagreeable as it may be to acknowledge the fact announced in the above saying, however, so much more so must it be to have it verified in one's own person, be you *grass* or prospective dead man. Why are the *grass* or casual news hands not put on a more comfortable footing" (Edward Fitzgerald: Printers' Proverbs).

The expression has been imported from England, a *grass* hand in English printers' parlance being a compositor that accepts occasional work in different offices.

Gully-raker (up-country), a cattle-whip. The metaphor is doubtless that of a man walking down the centre of a gully, and commanding both sides of it with his lash, like a man "covering" the whole net at lawn tennis when he stands close up to volley.

> As the day wore on they overtook bullock-drays lurching along heavily in the ruts of the road, the little keg of water at the tailboard swinging as if it would wrench out the staple it hung by, and the driver appealing occasionally to some bullock or other by name, following up his admonition by a sweeping cut of his *gully-raker*, and a report like a musket-shot. — *A. C. Grant: Bush Life in Queensland.*

Gumsucker, a young Australian "native" (white), so called, it is said, from their habit of eating the gum of the wattle tree, an acacia gum very much resembling, in its astringent qualities and its general appearance, the gum arabic of commerce.

> Our colonial lads showed their right to the appellation of *gumsucker* by chewing the transparent lumps that depended from the silver-wattles, one of the prettiest of our indigenous acacias."
>
> — *T. L. Work: "An Expedition to Hall's Gap", in the "Australian Printers' Keepsake".*

Hang it up, to, to charge to one's account, to put down to credit, to chalk it behind the door. Also English, *hang it up*, slate it.

Hang of a thing, to get or have the, to become familiar with, to learn the art, manner, or way of managing or using anything. "I am bad at my lessons just now", said a new pupil apologetically, "but I expect to do well as soon as *I've got the hang* of the school-house". Bartlett derives this, very ingeniously, from the adjusting of tools to their handles, which is known as hanging; but hanging in the sense of dependence, relationship, and adjustment, seems to be common in the Indo-European languages, if not in all others.

> Though they ain't *got the 'ang* of it, Charlie, the toffs ain't, — no go and no spice!
>
> Why, I'd back Barney Crump at our sing-song to lick 'em two times out o'twice. — *Punch.*

Happy returns (popular), throwing up one's food. If a person feels sick, feels his "dinner in his mouth", as English people say, he will say that "he has the *happy returns*".

Hard stuff (up-country), intoxicating liquors. The bushman has a great contempt for non-alcoholic liquors. Intoxicating liquors he calls *hard stuff*, as the only thing not too "soft" for men.

> He knows every one and every one knows him by his Christian name. Each time drinks are called for he is included. He cannot drink *hard stuff*, however, always. His business would suffer. He has a private bottle filled with tea, from which he fills his glass after receiving payment. — *A. C. Grant: Bush Life in Queensland.*

Head station (up-country), the homestead on an Australian station. The *head station* is the house occupied by the owner or manager of a station or run, and of course contains the office at which its business is transacted.

> Soon they passed a *head station*, as the homestead and main buildings of a station are invariably called .... The houses were comfortably built, and of handsome design; a large garden adjoined them; creepers covered the verandahs and outbuildings, of which there were many; and several paddocks of great extent, encircled by substantial post and rail fences, surrounded the whole.
>
> — *A. C. Grant: Bush Life in Queensland.*

Heifer paddock, a ladies' school. The derivation from heifer, a young cow — cow being a slang word for a woman — is obvious.

> "The fact is, my dear Murray", he added, "the cattle (women) hereabouts are too scattered, you can't inspect them properly. Next year I shall look over *a heifer paddock* in Sydney and take my pick."
>
> — *Mrs. Campbell Reed: Sketches of Australian Life.*

Hospital sheep (up-country), sheep suffering from some contagious disease which necessitates their removal from the rest.

> They had passed some miles back a small *gunyah* and yard temporarily occupied by a flock of *hospital sheep*, shipheaded by an old black gin. — *A. C. Grant: Bush Life in Queensland.*

Hump the swag, to, to carry one's luggage on one's back.

> And you may often have to *hump your own swag*, for the able-bodied fellows who are standing about are probably too well off to care to earn your shilling.
>
> — *C. T.: Impressions of Australia (Blackwood's Magazine).*

Inside Squatter (up-country), a squatter in a settled district, used in the wilder parts of Australia, the north of New South Wales, the northern territory, and especially Queensland. *Inside squatters* are those who reside within the margin of settlements, as distinguished from "pioneer" or "outside squatters".

> Stations were formed for nearly a hundred and fifty miles outside John's Run, and he began to regard himself as quite an *inside squatter*. His neighbours greatly assisted him in keeping his cattle together, turning them back and sending over notice whenever they were discovered making away; and, in like manner, he performed the same good office for them. Things soon began to wear quite a settled look.
>
> — *A. C. Grant: Bush Life in Queensland.*

Jackaroo (up-country), the name by which young men who go to the Australian colonies to pick up colonial experience are designated (A. C. Grant's "Bush Life"). Like *bossaroo*, a slang word coined on the model of kangaroo.

Jack-shay (up-country), a tin quart pot used for boiling tea in, and contrived so as to hold it within a tin pint pot.

> The party, therefore, carry with them a light blanket apiece, stowed away in the folds of which is each man's supper and breakfast. Hobbles and *Jack-shays* hang from the saddle-dees. The bust is as full of life as ever. — *A. C. Grant: Bush Life in Queensland.*

Jack the painter (up-country), a much adulterated green tea used in the bush.

> Another notorious ration tea of the bush is called *Jack the painter*, a very green tea indeed, its viridity evidently produced by a discreet use of the copper drying-pans in its manufacture.
>
> — *Lieut.-Col. Munday: Our Antipodes.*

Jack up, to, to throw up, to abandon; very probably a corruption of "chuck". *Jack it up* is generally an expression of disgust, e.g., when a whist-player finds his partner's hand as bad as his own, and tells him to lay down his cards.

> Says I, "Let's *Jack up*, man alive, an' try further down on the Creek". "All right!" says my mate, "but we'll drive right an' left to the end of this week". — *Garnet Walch: A Little Tin Plate.*

Jampot, applied to the very high, highly starched stand-up collars affected by dandies, sometimes as much as four inches high.

> When I was staying at Queenscliff, the fashionable watering-place of Melbourne, I was standing at a hotel-bar with a young colonial named C—, who was a dressy man, and was wearing one of these collars. The conversation turned upon the number of Jews who were staying in the hotel.
>
> "Oh, blow these Jutes"[redacted]lace up; it's as bad as the New Jeru[redacted]
>
> "Why, ain't you one yours[redacted], who was not so well educated as Australian b[redacted]te.
>
> "Me a Jute! why, what makes [redacted] Mary?"
>
> "The collar. No one but Jews we[redacted]em *jampots* now".
>
> — *D. B. W. Sladen.*

Josser (popular), a priest, the Chinese temples being called "josshouses" or "josses". Australian slang designated

those who ministered in them *jossers*, and then extended this term it had created to mean ministers of any religion.

> The reverend *josser* . . . . kept his fist in Foley fashion hammering the pulpit. — *Newspaper.*

Juba, Cudjo, Quashee, Jumbo, &c. (American). There are seven of these names in all given to negroes. The reason why they were once so common in the colonies is that in the countries near the Guinea coast every negro bears the name of the day of the week on which he was born. King Coffee of Dahomey, as he was called, was really Cuffee. He was, in full, Cuffee Calcalli. It was, doubtless, some knowledge of this fact which induced Defoe to christen Robinson Crusoe's man *Friday* as he did.

"*Juba* is a negro dance consisting in keeping time by striking the feet on the floor, and clapping the hands on the legs to the music of the banjo" (Bartlett).

Quassia is so called from a negro named *Quashee*, who first made it known to white men. The French have the name "Bamboula" (from a dance) for a negro.

Jump, a window.

Jump, to, to cheat, to steal. This word is used in England, but is more common in the United States and in the colonies. During the great civil war it obtained great currency in connection with the impudent frauds of the mercenary adventures — mostly newly-arrived Irish immigrants — who enlisted in the Federal armies for the conquest of the South, and received large sums as bounty-money, varying from two hundred and fifty to a thousand dollars, according to the needs of the State, and deserted within a few days after receiving it, and played the same game in a distant city, sometimes repeating the process as many as half-a-dozen or dis.ozen times. These evaders were called "bounty *jump*[illegible]. *To jump* a claim, in the partially-settled districts of the great West, is to fraudulently attempt to dispossess a squatter who has the right of occupancy from having first settled upon the land.

> One morning his rich "claim", of which the fame had spread, was *jumped* — two men had literally jumped into his pit, and he found them there when he came. — *H. L. Williams: In the Wild West.*

The word was used by William Shakespeare in the famous passage wherein Macbeth communes with himself on the expediency of murdering Duncan (*Macbeth*, Act I, scene 7).

> "If the assassination
> Could trammel up the consequence, and catch,
> With his surcease, success; that but this blow
> Might be the be-all and the end-all here,
> But here, upon this bank and shoal of time, —
> We'd *jump* the life to come."

The word is still used by the lowest classes in London, in America, and Australia, among whom "to *jump* a crib" signifies to rob a house; and "to *jump* a bloke" signifies either to cheat him, violently plunder him, ill-treat, or seize.

> Anyhow, Doe Gilpin, the marshal, *jumped* him. I was right there when they met. — *F. Francis: Saddle and Moccasin.*

"Sauter" is used in French in the same sense — "faire le saut d'une chose, est voler, ou escamoter une chose".

(Popular), to *jump*, to copulate. In French *sauter*.

(Cape settlers), to *jump*, to steal. An English officer camping out was told to take care they did not *jump* his candlestick.

(Australian popular), to supplant in, to take. The difference between *jump* and "shake" is that "shake" implies stealing, and *jump* does not. A thief "shakes" your watch; but if you take a seat in a railway-carriage, or on a coach that is engaged by some one else, you are only *jumping* it. It was a joke against a crustacean bachelor, an editor of a well-known journal in a Murray township that he had *jumped* a baby, the fact being that in the year of the great flood a baby, alive and kicking, and enshrined in a gin-case, had been deposited by the waters on the verandah-roof just under his bedroom window.

(Medical), to try a dangerous medicine.

Kanaka, explained by quotation.

> The *kanaka* is a chocolate-complexioned importation from the South Sea Islands, sometimes equitably hired, fairly treated and paid, and

at the expiration of the contract duly sent back to his or her native country. — *Daily Telegraph.*

Kick, to, an abbreviation for "kick the bucket", or for "at his last kick". To kick the bucket is to die.

"Fine him a pot", roared one, "for talking about *kicking the bucket*, He's a nice young man to keep a cove's spirits up, and talk about a 'short life and a merry one'." — *C. Kingsley: Alton Locke.*

Brewer gives the following explanation: "A bucket is a pulley . . . . . When pigs are killed they are hung by their hind legs on a bucket . . . . and oxen are hauled up by a pulley . . . . *To kick the bucket* is to be hung on the bulk or *bucket* by the heels".

Knock down a cheque, to (up country). "A system known as *knocking down one's cheque* prevails all over the unsettled parts of Australia. That is to say, a man with a cheque, or a sum of money in his possession, hands it over to the publican, and calls for drinks for himself and his friends, until the publican tells him he has drunk out his cheque. Of course he never gets a tithe of his money's worth in any shape or way — indeed the kindest thing a publican can possibly do is to refuse him any more liquor at a very early stage of the proceedings, for cheques for enormous amounts are frequently "knocked down" in this way. A quarter of the worth of them, if honestly drunk out in Bush liquor, would inevitably kill a whole regiment" (Finch Hatton).

When a shearer once determines, at the end of the season, to *knock down his cheque*, as the phrase goes, he does it in the most complete and thorough manner. — *The Graphic.*

Knocked up, tired.

Knock-em-down-business, auctioneering.

Know one's way about, know one's way round, to (used in Australia more than in England), to be capable, knowing; a metaphor suggested by the helplessness of the man who does not know his way; or perhaps by the facilities offered to one who knows his way round to an unguarded point, such as a private entrance, or a flank.

But grant he *knows his way about*,
Or grant that he is silly,
There cannot be the slightest doubt,
Of Billy's faith in Billy. — *H. Kendall: Billy Vickers.*

Kokum (prison slang), sham kindness.

Lamb-down, to (up-country), to beat.

> He saw the publican . . . narrating with coarse glee to a fellow-prisoner how he had copped the old — on the hop and *lambed him down* to rights. — *A. C. Grant: Bush Life in Queensland.*

To lamm (popular English) is to beat, to strike. From the Icelandic *hlemma,* to beat, to bruise; Anglo-Saxon *lama,* Irish *lamh,* old Norse *lamr,* Hotten deriving it from the old Norse *lam,* hand. *Lam* is originally to strike with the hand. Compare *smack,* to slap, and Irish *smac,* the palm of the hand. This word is old English, and is now used only by slang-talking people.

> Dauber, to beat, swindge, *lamme.* — *Cotgrave.*

> De vellers ash *lam* de Romans dill dey roon mit noses plue.
> — *Charles G. Leland: Breitmann Ballads.*

> But forty-nine more were wanted, and I was getting mad,
> For I hadn't done what I wanted, which was, I'll now expound,
> To *lamm* the ball to a certain and distant part of the ground.
> — *Bird o' Freedom.*

Lamm it on, lay it on, hit hard.

Larrikin, a rough, a wild fellow. In Australia this word is sometimes abbreviated to *lary.*

> In your article on "Our *Larrikins*" of June 2nd, you invite an explanation of the origin of this Colonial synonym for "rough". If the common account be correct, it arose out of a misunderstanding. An Irishman, on being brought up for unruly behaviour before an Australian magistrate, excused himself by saying that he was only "larkin'". Any one familiar with the peculiarities of the Irish brogue will easily realise how the two-syllabled participle was mistaken for a three-syllabled noun. — Celt in the *Spectator.*

> And yonder yelling fools contrive
> To lend some truth to Mammon's text.
> The laziest *larrikin* alive,
> With babbling tongue and brow perplex'd,
> Can help do that. — *Punch.*

Lass, to, to catch with the lasso, lariat, or reata.

> I don't pay to have fellows blazing off their revolvers, and stampeding the cattle, and spurring their horses on the shoulders, ... and *lassing* steers by the fore feet on the trail, and throwing 'em head over heels.
> — *F. Francis: Saddle and Moccasin.*

Lead or **leader** (mining slang), a vein of gold.

> The *leader* is the vein or deposit of gold in an Australian gold mine: said always to run north and south, which if it be true is a phenomenon of magnetism. In size, form, and value, the precious metal within a certain area will present great diversities. Sometimes the *leader* from which the gold is presumably discharged could be identified if it were not that specimens of an entirely opposite character embedded in greenstone, sometimes combined both with greenstone and quartz, sometimes with quartz alone. Often it is as fine as flour, again it will range from "colours" to nuggets of several ounces. It may be worth only £ 2, 18 *s.* per ounce: it may and does assay £ 3, 18 *s.* and £ 4.—.
>
> — *Queenslander.*

Leanaway, one who is tipsy. The metaphor is of course from the drunkard's reeling.

Love apples. Tomatoes were generally called *love apples* in Australia about sixty years ago. In France *pommes d'amour.* Barrère thinks that the terms *love apples* and *pommes d'amour* are mistranslations of Italian *pommi del mori* or *Moors' apples,* mala Æthiopica. (German Paradiesäpfel.)

Mahmy (up-country), the white commander of a troop of native police.

> The troopers were, of course, delighted at the prospect of a collision with their countrymen, and an unusual degree of activity prevailed in the camp, so much so that next morning before sunrise, while Stone and his guest were getting through their hasty breakfast, the corporal of the troop made his appearance at the door, and stiffening himself into an erect military attitude saluted gravely, reporting at the same time, "Every sing all righ, *mahmy*".
>
> — *A. C. Grant: Bush Life in Queensland.*

Mia-mia (up-country), a bed, pronounced *my-my,* rest. *Mia-mia* or *gunyah* is the hut the Australian blackfellow constructs for himself by making a sloping screen of leafy branches. It has passed into white men's slang. Australians say, "I'm going to my *mia-mia*", meaning "I'm going to bed" or "going to rest".

> Within our leafy *mia-mia* then we crept,
> And ere a man could fifty count we slept.
>
> — *Keighley Goodchild: On the Tramp.*

Micky (up-country), a term for a wild bull, said to have originated in Gippsland, Victoria. Probably from the association of *bulls* with *Mickeys* or Irishmen. *(Micky*

has nothing in common with Michael, as generally supposed, but is derived from *mike.)*

> The rope after passing through two or three pulleys is fastened round the barrel of a windlass outside. It tightens the *micky* . . . .
>
> — *A. C. Grant: Bush Life in Queensland.*

Mike, to do a *mike*, to pretend to be working, to hang about. The term is also used as a verb. A corruption of old English *mich* (still used by printers), to skulk or shirk work.

Mil-mil (bush slang), see. *Mil-mil* is a blackfellow's word that the whites have incorporated into their slang, principally in the pidgin-English in which the whites carry on their conversation with the blacks.

> "Here, Mahmy," said one to his chief, "here that been cut him head off. You *mil-mil* blood".
>
> I shuddered. There, now that it was pointed out to me, on the very stone I had sat down on when stripping to search for the body, the blood-stains were plain. They spattered the dead leaves and stained the grass stalks. — *A. C. Grant: Bush Life in Queensland.*

Mob (up-country), a herd, a flock.

> Occasionally they passed through a *mob* standing on the roadside, and John was greatly amused at seeing some of the young calves and steers advancing boldly to them with many airs of assumed anger.
>
> — *A. C. Grant: Bush Life in Queensland.*

Moles (up-country), moleskin breeches.

> Though our pants are *moles*, and apparently made
> With the aid of a tomahawk;
> Though we are not in fashion's garb arrayed,
> We can revel in tea and talk.
>
> — *Keighley Goodchild: While the Billy Boils.*

Monk (printers). Edward Fitzgerald, in "The Australian Printers' Keepsake", writes:— "Sometimes a *monk* is the object of solicitude, an unsightly blackness caused by 'furniture' showing, or undistributed ink. It is a saying manifestly originating with the venerable Caxton himself, and evidently alluding to the unwelcome intrusion of the gentlemen of the Scriptorium, near which portion of Westminster Abbey Caxton commenced his English labours." *Monk* is also applied to a proof which is too black, and "friar" when it is too light or grey. From the respective colours of their garments.

Mullock (mining slang), rubbish. From obsolete English *mull,* dirt, rubbish (German *gemüll*). *Mullock* is literally the moraine, the heaps of earth and other rubbish accumulated by glaciers; from this it is applied to the refuse of mines, the heaps of earthy rubbish which remain after crushing, washing, and the other processes have been gone through. It also means type in bad condition, in Australian printers' slang. The metaphor here is from the mining refuse.

> The Boss had got a set on him to set
> The *mullock* of the whole establishment.
> — *The Australian Printers' Keepsake: The Legend of Lonely Gully.*

Myall (up-country), one of the wild blacks in the North of Australia. The name *Myall* is generally applied to those Northern tribes who in physique and ferocity are far more formidable to the white man than the feeble natives of the southern colonies. Many of them probably have a considerable mixture of the Papuan blood, a much more powerful and warlike strain.

> The blackfellow now put his feet together and jumped about, imitating the action of a hobbled horse, upon which light at once dawned on the Englishman, who provided the delighted *Myall* with the articles in question. — *A. C. Grant.*

Never, never country, the, the Ultima Thule of civilisation. "*The never, never country* means in Queensland the occupied pastoral country which is furthest removed from the more settled districts" (J. S. O'Halloran, Secretary Royal Colonial Institute).

> There is no such thing as an "Australian cow-boy". There is as much difference between the real *never, never* stockman and the Earl's Court article as there is between the real shell-back of the forecastle or the British tar in "Ruddigore". — *Globe.*

New chum, a new comer, a fresh arrival in the country.

> More than once on the road, meeting these fellows tramping along, my driver or companion has recognised them as *new chums* by the cut of their pack. — *C. T.: Blackwood's Magazine.*

This expression is simply the English "chum" with a "new" prefixed to it. It is often used rather contemptuously.

Nobbler, thus described by Hindley: — "In my young days there used to travel about in gangs, like men of business, a lot of people called *nobblers*, who used to work the thimble and pea rig, and go 'buzzing', that is, picking pockets, assisted by some small boys. These men travelled to markets, fairs, and races, and dressed for the most part like country farmers, in brown top-boots, &c. The race of *nobblers* is now nearly extinct, as the old ones have died out, and the younger hands have either turned betting-men or burglars".

(Australian), a glass of spirits, literally that *nobbles*, i.e., throttles, kills you.

> The other proceeded in the most correct bush style. Every now and then uttering a wild cry, and dashing his spurs into his nag's sides, he would fly along at his topmost speed, only to pull up again at the nearest public-house, to the verandah of which his horse's bridle was hung until he had imbibed a *nobbler* or two.
>
> — *A. C. Grant: Bush Life in Queensland.*

(Rodfishers), *the nobbler*, the gaff, i.e., that which gives the finishing blow, that kills.

> Then after one alarming flurry on the top of the water, my left hand slips the landing-net under him, and his final struggles are shortly ended with a single tap of the *nobbler*.
>
> *Sir Harry Pottinger: Trout fishing.*

Off his kadoova (popular), off his head, insane. *Off his kadoova*, "off his head", "off his chump", or simply "off", all convey the same idea — as a train being off the rails, or a man off his play.

> And at the very chapel-door began a free fight, because a man had tried to prove a man wrong who said he was *off his kadoova*.
>
> — *New South Wales Paper.*

Off his saucer, tired, not in the humour, out of sorts.

Old man (up-country), an old male or buck kangaroo.

> In bush parlance the old male kangaroo is called an *old man;* the young female "a flying doe", and the young one till eight or ten months old a "joey". Some of the *old men* reach to an immense size, and I have often killed them over 2 cwts.
>
> — *Bush Wanderings of a Naturalist.*

> Ringed by the fathers of the tribe,
> Surrounded yet alone,
> The Bossaroo superbly posed
> Upon a granite throne —

A very old *old man* who had
Four generations known.
— *J. B. Stephens: Marsupial Bill.*

Old son (popular), my fine fellow. An expression of patronage or contempt. One often hears, "I had you there, *old son*", "Steady, *old son*", and such expressions.

Ha! they've fired the stable. Don't stir! Have patience. I have you covered, you see, *old son*. — *New South Wales Paper.*

Out here. An Australian, no matter if he and his parents and grandparents have been born in Australia, and have never left Australia, and own not a sixpence outside of Australia, always speaks of the British Isles as "home", and of Australia as *out here*. Making the voyage to England is "coming or going home", and the voyage to Australia coming or going "out".

That is my Nellie — she's *out here* and Mrs. Cupid Foote:
We came to Melbourne late last year, I could not bear the thought
Of snow, and sleet, and slush, and rain, and yellow London fogs,
An English winter I maintain is only fit for frogs.
— *D. B. W. Sladen: The Squire's Brother.*

Overland-man, a man driving a flock of sheep, or mob of horses or cattle, overland. The term has another signification, which is the really slang one, a man looking for work in the bush, and who manages to arrive at a station (sheep) about sundown, or after working hours, where he obtains a night's lodgings and rations, and goes on in the morning, doing the same again at sundown. This man is also called a "sun-downer".

Pay dirt. When the soil of a place afforded indication of gold in sufficient quantities to render mining profitable, it is called *pay dirt*. The term probably came from the Chinese diggers. The first story in which it occurs is one of a Chinaman who, having been employed to dig a grave, and finding *pay dirt* or gold while so employed, "pre-empted" the ground, and was shot for so doing. The prefix *pay* is to be found in several pidgin-English words.

As their eyes remarked the symptoms, thus their tongues responsive spoke:
"In this undiscovered section there is *pay dirt*, sure as smoke."
— *The Rise and Fall of Gloryville.*

Pay with a hook, to (thieves' patter), to steal. An expression probably imported into New South Wales in the old convict days. *To pay with a hook* signifies to obtain the article, not by payment, but by hooking it, or running away.

> You bought them? Ah, I fear me, John,
> You *paid them with a hook.*
> *J. Brunton Stephens: My Chinee Cook.*

Peg out a claim, to, properly to mark out for one's possession. The miner who wishes to claim a certain piece of ground has to mark it out with *pegs;* so has the free selector when taking up land. Therefore *to peg out one's claim* means to mark out for one's possession, and is used figuratively in ordinary conversation, as well as technically.

> She is haunted by viscounts and barons,
> With aristocratical names,
> Fitzgerald, Fitzjames, and Fitzclarence,
> All anxious to *peg out their claims*
> On her heart, and her hand, and her portion,
> Their broken estates to renew,
> Long emaciate with the extortion
> Of lawyer, and broker, and Jew.
> — *Douglas B. W. Sladen: A Bush Flower.*

Pen, a threepenny piece.

Peter (prison slang), punishment cell.

Pikers, wild cattle which cannot be got out of the bush. From English slang to *pike,* to run away.

Plant, to, to conceal, hide.

> Why, they stuck up Wilson's station there, and murdered the man and woman in the kitchen; they then *planted* inside the house, and waited until Wilson came home at night with his stockman; then they rushed out and knocked old Wilson on the head, and drove a spear through the man's side. — *A. C. Grant: Bush Life in Queensland.*

> Not being able to send my gold down to the escort office for security, I was forced to content myself with *planting* it, which I did just inside my tent. — *Australian Story.*

Poley (up-country), with the horns off. Though spelt differently, probably connected with "to poll". "Polled" or "pollard" trees, willows, limes, &c., are those which have their tops or polls cut off, and are trimmed down. "Polled" animals are often mentioned in the Bible.

When he is jogging along, and not in exciting chase, he sits loosely in his saddle, his feet hanging anyhow from sheer laziness; but his keen eye darts this way and that in search of some stray beast — that *poley*-cow that got out of the yard, or Bleny, the strawberry bullock that bolted down by Sandy Creek. — *The Globe.*

Possum-guts (bush), a term of contempt.

Two bushmen walked into the bar of an hotel which an enterprising Frenchman had just set up in the principal Riverina township: not finding any one to serve them, they pursued their rambles into the house until they were confronted by a glass door with Salle-à-manger painted on it. Sandy was "stuck". "What's that?" he said, with a storm of expletive words to his mate, an Irishman. "You *possum-guts!* Why, it says if you want anything, sound for the manager". — *D. B. W. Sladen.*

I'll teach you to whistle when a gentleman comes into the hut, you *possum-guts!*" — *H. Kingsley: Geoffrey Hamlyn.*

Post-and-rails, wooden matches as distinguished from wax vestas. The ordinary Australian has a great contempt for wooden matches, very likely because safety-matches, such a necessary precaution in the bush, are generally made of wood.

"Alf", said a great friend of mine to a companion who was engaged with us on a shooting expedition down in Bulu-Bulu, one of the eastern provinces of Victoria, "Have you got a match?"
"Only a *post-and-rails*", was the deprecating reply, responded to with a patronising "Never mind". — *D. B. W. Sladen.*

Post-and-rails tea, coarse tea with stalks and leaves floating in it. The metaphor is obvious. The tea supplied to the station-hands is proverbially bad. It gets its name from the stalks, leaves, &c., floating about when it is decocted.

He brought us some black damper and a dry chip of cheese (for we were famished), together with a hot beverage in a tin pot, which richly deserved the colonial epithet of *post-and-rails tea*, for it might well have been a decoction of "split stuff", or "iron bark shingles" for any resemblance it bore to the Chinese plant. — *D. B. W. Sladen.*

Promossing (popular), talking rubbish, playing the fool, mooning about.

Proper crowd (up-country), particular friends, a circle, a clique, dependants. An Australian would describe Harcourt, Childers, Labouchere, Conybeare & Co., as Gladstone's own *proper crowd;* Lord Carrington, the Duke of

Sutherland, Mr. Christopher Sykes, &c., as being the Prince of Wales's *proper crowd;* and would talk of Lord Wolseley's *proper crowd* as Englishmen talk of his "gang", or apply the term to the Browning Society, &c.

> Insolent and overbearing, his own *proper crowd* detested him.
> — *A. C. Grant.*

Put a down upon a man, to (convicts), is to inform against him. Probably introduced into Australia by the transportees.

> "*To put a down upon a man* is to give information of any robbery or fraud he is about to perpetrate, so as to cause his failure or detection" (Vaux's Memoirs).

Quart-pot tea. The following passage is fully explanatory of this Irish phrase for tea.

> *Quart-pot tea*, as tea made in the bush is always called, is really the proper way to make it. A tin quart of water is set down by the fire, and when it is boiling hard a handful of tea is thrown in, and the pot instantly removed from the fire. Thus the tea is really made with boiling water, which brings out its full flavour, and it is drunk before it has time to draw too much.
> — *Finch-Hatton: Advance Australia.*

Reign, to (prison), to be at liberty. "A wire never *reigns* long", a pickpocket is not long without being apprehended.

Reviver, a drink, a "pick-me-up" or stimulant.

> It was but twelve o'clock, and therefore early for *revivers* of any sort.
> — *The Golden Butterfly.*

Ring, to (up-country), to patrol round and round cattle.

> You'll have *to ring* them. Pass the word for all hands to follow one another in a circle. — *A. C. Grant.*

Ring up, to (up-country), to patrol round, to keep riding round and round a herd, which has to be done when they are unsteady, and inclined to make a bolt or stampede. It cows the cattle, who imagine that they are surrounded, and enables the stockmen to see where mischief is brewing.

> Gradually they drop into a steadier pace, and at last with panting chests, lolling-out tongues, and glaring eyes, are driven into a mob of quiet cattle, which are found feeding handy. *Ring them up.* Mix them well with the quiet ones, and let them stand a little.
> — *A. C. Grant: Bush Life in Queensland.*

Round up, to, gathering sheep, cattle, or pigs into a compact flock or herd. The metaphor of rounding in the sense of massing is very ancient. The Romans used "globus" in the sense of a mass.

> As soon as the *round up* was completed, the herd was taken down to the hacienda, where the branding was to take place.
> — *F. Francis: Saddle and Moccasin.*

> Now they are well away from the scrub, *round them up*, if possible, and let them stand a few minutes to breathe.
> — *A. C. Grant: Bush Life in Queensland.*

Rouseabout (up-country), a drudge. A *rouseabout* on a station, like a "super" at a theatre, is a man who has to make himself generally useful — to do any job that may turn up, such as chopping wood, cleaning out, &c.

> It may be that the *rouseabout* swiper who rode for the doctor that night,
> Is in Heaven with the hosts of the Blest, robed and sceptred, and splendid with light. — *New South Wales Paper.*

Rung (up-country). The process of being *rung* or "ring-barked" consists in the bark being cut right through all round the tree a few feet above the ground, which is done to kill the large gum-trees which encumber and draw so much moisture from the pasturage. It is much practised in Australia.

> Their road at first lay between paddocks interspersed with a few trees *rung* and mostly dead. — *D. E. W. Sladen: A Summer Christmas.*

Rush, the opening of a new gold-field, from the rush which is made to new diggings.

(Up-country), a stampede of cattle.

> A confused whirl of dark forms swept before him, and the camp so full of life a minute ago is desolate. It was a *rush*, a stampede.
> *A. C. Grant.*

Rushed (up-country), charged by an animal. (American), very busy, hurried.

> Some day when Uncle Sam isn't *rushed*, we hope he will melt over his old mail boxes and cast some new ones big enough to stick a paper into. — *Detroit Tribune.*

Scrub (American), synonymous with the English "screw" for a horse of little value.

> When the regiment was ordered to charge, they raised the rebel yell and rushed forward; but the colonel's horse — an old *scrub* he had borrowed — "bucked" and refused to move. — *Harper's Magazine.*

The English *scrub* is expressive of meanness. Also a wornout brush. (American University), a servant. (Australian), explained by quotation.

I have used and shall use this word so often that some explanation is due to the English reader. I can give no better definition of it than by saying that it means shrubbery. — *H. Kingsley: Geoffry Hamlyn.*

Scrubbers, explained by quotation.

The captain was getting in the *scrubbers*, cattle which had been left to run wild through the mountains.

— *H. Kingsley: Geoffry Hamlyn.*

Scruff, to, to seize as if seizing by the *scruff* or back part of the neck.

In crossing the Fitzroy River I once had a narrow escape of being *scruffed* by an alligator. — *Finch-Hatton: Advance Australia.*

Selection, a kind of farm. The principle of free-*selection* is established in all the self-governing Australian colonies. The Government throws open such and such an area of the crown lands for free-*selection* and then any one is allowed to *select* or *take up* so much land, usually 320 or 640 acres, paying at the rate of a pound an acre, the payment being spread over a number of years, residence on the area selected for so many years, and certain improvements within a prescribed time being conditions attached. As these *selections* are generally taken up for farms, a *selection* has come to mean pretty much the same as a farm, though it has this technical meaning.

Here they can breed a sturdy family
To help them farm more highly, as more mouths
Demand subsistence from the same *selection*,
And when they grow too many for its means
And have acquired a rife experience,
Send sons forth one by one to found fresh hives.

— *Douglas B. W. Sladen: Home in Australia.*

Selector, free, a farmer.

I venture to differ from my correspondent when, in telling me that "cocky" is Australian argot for a small farmer, he adds, "By-the-bye, you never hear the word 'farmer' over there; it is always *selector* or 'squatter'." But I beg to state that many scores of times at the Antipodes I have heard agriculturists whose holdings were small, spoken of, not as "cockies" but as "cockatoo farmers"; while to the term *selector* was generally prefixed the adjective "free".

— *Illustrated London News.*

Shake, to (popular), to steal. Originally imported by convicts into New South Wales, this word has passed into universal use among schoolboys, bushmen, shepherds, &c. When "taking" is stealing, it is called *shaking*. When "taking" is only a breach of etiquette, it is called "jumping"; you would *shake* a person's watch, but you would only "jump" the seat which he had engaged in a railway carriage.

Shandy-gaff, a drink composed half of beer, half of ginger beer. Sometimes stout or other liquors are used instead of beer.

> This functionary has a staff of natives under him for the purpose of serving out the beer, rum, soda water, and lemonade, the latter cooling drinks, which are always kept in ice, being very much used by some of the thirsty souls for the purpose of making *shandy-gaff*.
>
> — *Brunlees Patterson: Life in the Ranks.*

Shanghai-ing (nautical), explained by quotation.

> I fail to find the term *Shanghai-ing* in either slang or other dictionary, although, amongst sailors, it is a common word, denoting a common occurrence. Anglicised, it means, "Catching an unsuspecting landsman near a ship wanting hands; drugging and robbing him; shipping him as an A. B., and securing his first month's wages in advance." The authors of this villainy rely for security principally on the chance of death at sea, and then, should the improvised sailor succeed in reaching land safely, on his silence regarding the affair, owing to its apparent improbability and a desire to escape exposure. — *Evening News.*

(Australian), a *shanghai* is a boy's catapult. Small birds are not favourite quarry of the small Australian catapulter; like his rival, the larrikin, his special prey is the Chinaman. It has happened that even the sons of high police officials found themselves in the dock charged with *shanghai-ing* Chinamen. Perhaps the instrument is so called in delicate allusion of those whom it is used to execute. (American), a dandy.

Shan't play, I (popular), I am annoyed, I don't like it. A metaphor taken from children peevish over a game saying, *I shan't play*. If a person is being chaffed, or if he finds a thing difficult, such as climbing up the soft ashes near the top of Vesuvius, he would say, *I shan't play*.

Shepherd, to (popular), to watch, to play the spy on, to guard, to pay court to. The metaphor is obviously taken from shepherding sheep. Adversaries opposite each other at football are said to *shepherd* or watch each other. A man may *shepherd* a rich uncle or rich heiress, a detective *shepherds* a criminal whom he suspects of planning a felony. A man *shepherds* one of his own side at football by keeping off adversaries while he is running or kicking.

Shikerry (popular), shabby, bad, shaky, doubtful. From provincial English *shickle,* fickle, doubtful.

Shingle short, having a, equivalent to "having a tile loose", i.e., being slightly crazy or idiotic.

Shirt out, to have one's, to be angry. Probably this expression has arisen from the shirt working out between the breeches and waistcoat during a struggle. *To have one's shirt out,* therefore, denotes excitement and thus anger. Another possible derivation is from the provincial *shurty,* to bustle about.

Shirty (common), angry. Used in England, but more in Australia and America.

Short of a sheet, to be, the Australian equivalent of a tile loose.

Shouting. *Vide* To Shout.

> It is the custom in the colonies, or, at all events, in the parts I have visited, to "stand" drinks most profusely at the village or township bars. They call it *shouting.* — *Blackwood's Magazine.*

Shout, to, to treat, to frank; *shouter,* one who treats.

> Give me the wealth I have squandered in *shouting,*
> Scattered in sixpences, paid by the pound,
> Ladled out glibly, no grudging or doubting,
> Never a thought of the use to be found.
> — *D. B. W. Sladen: The Sigh of the Shouter.*

> He had felt bound, according to custom, to *shout* for them all. I said, "But why do you give in to the practice?" He replied, "It is not for the drink that we care, but for the expression of friendly feeling".— *C. T.: Impressions of Australia (Blackwood's Magazine).*

To *shout,* perhaps, gets this meaning as being equivalent to giving the order. I *shout,* therefore, I call out the

order. The custom of *shouting* is universal in Australia. No one ever voluntarily drinks alone. He *shouts* his friend and his friend *shouts* him back, or each one of a company in turn *shouts*. If there is no one else to *shout* to, the customer generally invites the barman to take a drink. This custom is one of the curses of Australia. A publican knows that, however many there are in a party which enters his house, there will be the same number of *shouts* all round".

Sick (popular), without trumps. In playing a nap, if the player's trumps are exhausted, he will say *sick*, and if he have a hand full of trumps, and challenges the board, to see if any one has any left, he will ask "All *sick?*"

Sillikin, a silly person.

> I don't know where I came from,
> And I don't know where I'm going,
> They think I am a *sillikin*
> But I am rather knowing.
>
> — *H. Wilson: The Blessed Orphan.*

This term is used by Australian thieves.

Simply throwing up buckets (popular), very vexed or disappointed. When a person means to say that he is as disappointed as ever he can be, he sometimes says, "Oh! I am *simply throwing up buckets*", this being of course a play upon the Australian use of sick (q. v.). This expression is of course considered very vulgar — used by schoolboys, and the like.

Skinned, to keep one's eye *skinned*, to be on the look-out, to have an eye to the main chance. *Skinned*, open.

Cf. also, "to have one's weather eye open".

> Kept his eye *skinned*, an eye that never missed a chance of gain.
>
> — *New South Wales Paper.*

Slant (popular), a chance. An Australian M. P., who had the very unenviable nickname of Rogue, was addressing the electors of Ballarat East, a constituency which included the rough mining population of Bungaree. The miners were there in great force, and would not allow him to get a hearing, until one of their number persuaded the rest "to give the old brute a *slant*", when the speaker

had the courage to address them as "Gentlemen of Ballarat East, and savages of Bungaree".

Slither, to (popular), to hurry away. Old provincial. Also "sliter". *Slither* is probably only another form of "slide", and so may be taken to mean slide off, slip off.

Slither, you and your brother, or they'll nab you both.

— *New South Wales Paper.*

Slushy (nautical), the cook; termed also "drainings", and "doctor". From *slush,* grease obtained from boiling salt pork — generally the cook's perquisite. *Slush* or *sludge* is also a term used in Australia.

Sludge-lamps are largely used in backblock stations.

— *Keighley Goodchild.*

Smile (American and Australian), a drink of any alcoholic liquor.

Your confirmed cock-tail drinker is not to be confounded with the common sort. He is an artist . . . . . With what exquisite feeling will he graduate his cap, from the gentle *smile* of early morning to the potent "smash" of night. — *F. Francis: Saddle and Moccasin.*

To smile, to take a drink of wine, beer, or spirits. Because men generally smile while so doing.

"Say, stranger! won't you *smile?*" (I had been smiling unremittingly, I could not help it. But in America *smiling,* "seeing a man", and "liquoring up", are all one.)

— *Richard A. Proctor: Notes on Americanisms.*

Snort, to, to be enraged at a thing, to refuse to do a thing. This is a metaphor taken from observing the horse. If a horse is afraid to do a thing — such as to swim a river, to go too near the edge of a precipice, to carry "game", or the like, he starts back and *snorts,* hence the expression. The French *renâcler* (to snort) is used metaphorically in like manner, and supports the explanation.

Southerly buster, a piercingly cold southerly wind.

The climate of Sydney, always a detestable one, is never the same for more than a few hours. I have often seen a day there open with a hot scorching wind, which lasts perhaps until one o'clock. Suddenly a fierce, cold wind, a *southerly buster* as it is called, sweeps up from the ice-fields of the Southern Sea, and blows perhaps for two days, perhaps only for a few hours. — *Finch-Hatton: Advance Australia.*

Squarehead (thieves), explained by quotation.

"Honesty among thieves" is undoubtedly the production of a *square-*

head or sham thief; a good thief will rob anybody. — *Confessions of Joe Bragg.*

Also Australian prison slang.

Stick, to stick, to be stuck. This word, in the sense of to cheat, to be taken in, or as signifying loss, is English, but like many slang terms it has been very much extended and developed in the United States. Thus any and every kind of miscalculation, or error, or mistake, involves or results in being *stuck,* or in a *stick.* A man left with a certain number of unsaleable articles is *stuck* to that amount, and so on. There is a story of a country fellow, who, having gone into an auction, was told after it was over that he must pay for an immense quantity of goods which he had purchased. "Why, I didn't buy no goods", he replied. "Yes, you did", replied the auctioneer. "Every time I winked to you, you nodded again, and that was a bid". "'Twan't no bid", cried the countryman. "You kep a winkin' at me, as much as to say, 'Yes, you see how I'm goin' to *stick* somebody this time', and I nodded back, meanin' 'I'm darned if you don't, mister'."

(Popular and thieves), to *stick* up, to deceive, cheat, disappoint.

Now don't *stick me up* (disappoint); meet me at six to-night.
— *Horsley: Jottings from Jail.*

(Australian), to rob, to entrap, to take violent possession of. To *stick up* literally signifies to stop. "Stop", in the days of highwaymen in England, had a similarly disagreeable connotation. Australians talk of a bank being *stuck up,* i. e., robbed, of being *stuck up* by bushrangers, &c.

Why, they *stuck up* Wilson's Station there, and murdered the man and woman in the kitchen; they then planted inside the house, and waited until Wilson came home at night with his stockman. Then they rushed out, and knocked old Wilson on the head, and drove a spear through the man's side. — *A. C. Grant: Bush-Life in Queensland.*

A man talks of being *stuck up* when he does not see how to score at billiards, when he is puzzled for an answer, in fact, when he cannot get on in any matter.

Stiff for (sporting Australian), certain for. The metaphor here is something that cannot be diverted (or averted). After the Melbourne Derby and Cup of 1880, Grand Flaneur was considered *stiff for* every race for which he was entered.

Sugar-bag (blackfellows), a nest of honey; also "chewgah bag". This is the name the blackfellows give to the honey-stores of the wild bee, of which they are inordinately fond.

> The regular sharp chop-chop of the tomahawk could be heard here and there where some of them had discovered a *sugar-bag*, or a 'possum on a tree. — *A. C. Grant: Bush-Life in Queensland.*

Sundowner, a tramp.

> The Australian shepherd, like the *sundowner*, is almost a thing of the past. — *The Graphic.*

Vide Overland Man.

Super (up-country), the superintendent of a station or run. Colonial slang is addicted to abbreviations — e.g., prof. for professor, comp. for compositor; and so uses *super*, not in its ordinary sense of supernumerary at a theatre, but in the sense of superintendent of a sheep or cattle station.

> Curly Johnson, the *super*, despised him,
> and never neglected a chance,
> To annoy and degrade the poor wretch
> who replied with not even a glance.
>
> — *New South Wales Paper.*

Supplejacks (up-country), creepers, lianas. The derivation is obviously from the toughness and pliancy of these lianas, which in Victoria are rare, but are commoner in the warmer parts of Australia and New Zealand.

> *Supplejacks*, cyclopean,
> Binding huge tree to tree, with strength of mesh
> No apic elephant could tear apart;
> While up the bank, in their spring glory fresh,
> The blue lobelia with yellow heart,
> And waratah with flame-hued royal crown
> Proclaim the beauties round Australia's own.
>
> — *D. B. W. Sladen: A Poet of Exiles.*

Swagman, a tramp, a travelling artisan. *Swag*, bundle. The *bonâ-fide* travelling artisan is properly the *swagman*, but

the word is often used as equivalent to a *sun-downer*, i.e., a tramp. In old cant *swigman*, a tramp, a mendicant bearing a wallet, a pedlar.

Swizzle (common), drink.

> Humph! you've turned a teetotaller now, I suppose,
> And should I sing "hey! ho! and a bottle of rum",
> You'd not join in the song — or the *swizzle?* — *Punch.*

Also *swiz.*

> No, percessions, dear boy, ain't my fad,
> But political picnics with fireworks, and
> plenty of *swiz*, ain't 'arf bad. — *Punch.*

To *swizzle* is provincial for to drink, and *swizzle* is ale and beer mixed.

(West Indian and Australian), Mr. Finch-Hatton thus graphically describes a drink which is said to make a man wish he had a throat a mile long and a palate at every inch of it: —

"Never having heard of a *swizzle*, which is a drink peculiar to Mackay, I believe, I watched his proceeding with interest. First of all he put two inches of Jamaica rum into the bottom of a tumbler, into which he shook a few drops of Angostura bitters from a bottle with a small hole in the cork. Next he added a small teaspoonful of brown sugar, and a squeeze of a lemon, and filled the tumbler two-thirds full of water. He then took a small stick with three prongs growing the reverse way up at the end, and whirled it round in the tumbler between his hands, with a dexterity only to be acquired by constant practice, till the decoction was foaming to the top of the glass. Handing it to me quickly with directions to 'drink it while fizzing', he watched it going down, with one eye shut, and an expression of sympathetic interest on his face. 'How's that for high?' he asked, as I set down the glass with a sigh of satisfaction."

In America *swizzle* is a mixture of rum, molasses, and water, and the Australian drink described above is nothing but the old American rum cock-tail.

Sydney-sider, a convict. There never were any convicts sent to Victoria after its separation from New South

Wales, while Sydney was originally a convict settlement. It was therefore natural to talk of a convict as being on the *Sydney-side.*

Tailing (up-country), herding.

> Mustering now proceeded with steady vigour, and Desmard was allowed to gain experience in *tailing* those already brought in, along with two old and experienced hands, who were much amused with their companion's eccentricities, and who never tired of relating his peculiar sayings. — *A. C. Grant: Bush-Life in Queensland.*

Talent, the (racing). The ring is, in racing phraseology, *the talent.* Common in Australia.

> And sinks from view for ever, while *the talent*
> Declare they never saw a sight so gallant.
> — *New South Wales Paper.*

Talking through one's neck, talking foolishly. A young lady, who had been impressing the dangers of football upon her small brother with more ardour than discretion, wound up with, "If you were my son I wouldn't let you go to a boarding-school at all without I had you safe home every night," which was met with a contemptuous "Oh, you're *talking through your neck*".

Telescoped (popular), suppressed, silenced. *Telescoped* signifies "shut up" like a telescope is shut up. Possibly also when they use it, people may think of it in its railway-accident sense of one carriage being forced into another.

> At first the widow flew into a rage and used indignant language to her pastor, who felt quite *telescoped.* — *New South Wales Paper.*

Ticket (common and American), that's the *ticket,* that is the proper thing, exactly what is required. In this sense *ticket* is the equivalent of the French *étiquette,* of which the original meaning is label, notice posted up, hence arrangement, ceremonial.

> Quite the real *ticket* if the dons as wholesales the blacklead would make it up to sell in ha'porths and penn'orths.
> — *Mayhew: London Labour and the London Poor.*
>
> "'Deed, that ain't the *ticket,* Miss Mary Jane", I says, "by no manner of means." — *Mark Twain: Huckleberry Finn.*

"What's the *ticket?*" what is the programme? what is to be done? In French "quelle est la marche du boeuf gras?" alluding to the pageant and procession of the

prize ox in the streets of Paris (now a thing of the past).

(American), "what's the *ticket* on it?" what is the price of it? what will be the result.

(Theatrical), *ticket* night, a night on which the friends of the supers at a theatre are allowed to buy *tickets,* on the understanding that it is some advantage to the supers, who have a percentage on the receipts.

(Australian), to go on a *ticket,* to be in favour of, to adopt the policy of. Probably adopted from the United States. It signifies to make a thing one's policy. Thus Mr. Gladstone would be said to be "going on the Home Rule *ticket*".

Tip the little finger, to, to drink. The expression is taken from the position of the little finger in emptying a glass. When a man takes to drink, or injures his position or business by drinking too much, Australians say that he is a little too fond of *tipping the little finger.*

T'other-sider (popular, but growing obsolete), a convict. There never were any convicts transported to Victoria after its erection into a separate colony; hence they can afford to speak contemptuously of convicts from the Sydney side, or Van Diemen's Land. The inhabitants of that island, to escape the odious old convict associations, have changed its name to Tasmania.

Waddy, the Australian natives' club, a native word adopted by the whites.

> Nulla Nullas, *waddies,* or clubs, used chiefly for hand-to-hand encounters, but also for throwing; the sharpened points cause terrible stab-wounds. The timbers chosen are the hardest and heaviest obtainable in the forests of the different districts, iron bark, myall, swamp myrtle, &c. — *New South Wales Catalogue.*
>
> Dear Peter from my threshold went
> One morning in the body,
> He "dropped" me, to oblige a gent,
> A gent with spear and *waddy.*
> — *H. Kendall: Peter the Piccaninny.*

Waddy is also slang for any kind of stick. A young colonial will speak in joke of his walking-stick as his *waddy.*

Thanks, generous colonial,
Thou art very, very kind;
Now pick a thickish *waddy* up
And plug my wound behind.
— *J. B. Stephans: The Headless Trooper.*

Wallaby track, to go on the, to go on foot, up-country, in search of work. *Wallaby,* a young kangaroo.

Whare (New Zealand), a hut. The word is used by the settlers in New Zealand, and is a native term.

White Mary (blackfellows' lingo). The Australian blackfellows who come in contact with "stations" of the white men have a regular slang of their own. *White Mary* is their generic name for all female cooks, just as it is always "Mary, the maid of the inn", in England.

Blucher, as usual, had marched into the room on the morning in question, coolly ignoring the remonstrances of the irritated woman, when, her passion getting the better of her, she made a rush at him with the poker, which perhaps she had heated on purpose, and touched him on the bare leg — for, like all his race, when not on horse-back, he doffed his trousers and boots, and wore nothing but a Crimean shirt. The pain of the wound was as nothing to the indignity. With a bound he rushed into the "Cawbawn Humpy", his eyes flashing with insulted pride, exclaiming, "Missus Fitzgell, *White Mary* cook, 'un me", pointing to his leg. — *A. C. Grant.*

Wood-and-water Joey, a hanger about hotels.

Wool is up, times are good; wool is down, times are bad (used by up-country slangy Australians). [redacted] being the staple of Australia, it is easy to see [redacted] which at first was applicable only to the [redacted] of the wool-growers, gradually passed into a metaphor.

Bother! how can I go steady,
I'm worth thousands — *wool is up.* — *Garnet Walch.*

I go where *wool* has gone — *down,* ever *down.* — *Garnet Walch.*

Yellow fever (mining), greed for gold. The expression has practically come to mean "Dreams of an Eldorado". In the same way ladies are said to suffer from "scarlet fever" when they run after military society.

ANGLO-INDIAN SLANG.

Anglo-Indian Slang.

Abdar, a teetotaller. In Hindostanee *abdar* signifies a water-carrier.

Abdeli, a hypocrite, a canting preacher, a fastidious or false zealot.

Aggari, lit. fire-carriage, applied by the natives to a railway train. — *Hobson Jobson, being an Anglo-Indian Glossary*, London 1886.

Akalak, a cape worn by Indian officers on state occasions.

Aldea, a village or a villa, a country-seat. From the Spanish *aldea*, which is in turn derived from the Arabic.

Almyra, an Anglo-Indian word for a chest of drawers, derived from the Hindustani *almāri*, and the Portuguese *almario*. Old English, *ambry*, a cupboard, niche; Italian, *armadio*; Latin, *armaria*.

Amah, a wet-nurse. Portuguese *ama*, German *amme*, a nurse.

> A sort of good-natured housekeeper-like bodies, who talk only of ayahs and *amahs*, and bad nights and babies, and the advantages of Hodgson's ale while they are nursing; seeming, in short, devoted to suckling fools and chronicling small beer. — *Letter from Madras, Yule and Burnell's Anglo-Indian Glossary.*

Ameen, an Arabic word *amin*, meaning a trustworthy person, but applied by the English in India to several kinds of native officials, nearly all reducible to the definition of *fide commissarius*. It is also applied to native assistants in land surveying. — *Yule and Burnell: Anglo-Indian Glossary.*

> "Bengalee dewans, once pure, are converted into demons; *ameens*, once harmless, become tigers."— *Peterson, Speech in the Nie Durpan case, ibid.*

Ameer, originally an Arab word *amin*, root *amr*, signifying commanding or a commander, is used in the East in a very general way for dignitaries and magnates.

A-muck, from the Malay *amuk* or *amok*, to run furiously and desperately at any and every one, to make a furious onset. A word probably derived from the Malay, though there is some reason to ascribe an Indian origin to the term. Malayan scholars say it rarely occurs in any other than the verbal form *mengāmuk*, to make a furious assault. It has passed into general use, and is often applied to any one who sets himself up to defy popular opinions, or the multitude. The word was familiar to Englishmen two centuries ago.

> Frontless and satire-proof he scours the streets,
> And runs an Indian *muck* at all he meets.
> — *Dryden: The Hind and the Panther*, A. D. 1687.

> Satire's my weapon, but I'm too discreet
> To run *a-muck*, and tilt at all I meet.
> — *Pope: Imitation of Horace, A. D.* 1727 — *Anglo-Indian Glossary.*

> To run *amock* is to get drunk with opium . . . to sally forth from the house, kill the person or persons supposed to have injured the *amock*, and any other person that attempts to impede his passage. — *Cook's Voyage.*

Anna. Hindi, *ānā* or *ānāh*, the sixteenth part of a rupee. The term is also applied colloquially to persons of mixed parentage. "Such an one has at least two *annas* of dark blood", or "of coffee colour". This may be compared with the Scotch expression that a person of deficient intellect "wants twopence in the shilling". — *Anglo-Indian Glossary.*

In the United States this slang is paralleled by the following expressions: — "He" or "she has a lick of the tar-brush". "He has a white stripe down the back", it being believed that mulattoes or quadroons have a line of light colour on the spine.

Apollo bunder, a well-known wharf at Bombay. The word *Apollo* appears to be a very curious change of the native

word *palla* or *pallua,* a kind of fish, to that of a Greek god. Other native authorities derive it from *pál,* a fighting vessel, &c. — *Anglo-Indian Glossary.*

Ayah, a Hindoo nurse or lady's attendant. From the Portuguese *aia,* a nurse.

Baboo, from the Bengali and Hindu *Bābū,* which is properly a term of respect, like Master or Mr. Its application in this sense is now confined to Lower Bengal, though C. P. Brown states that it is also used in Southern India for My Lord or Your Honour. In Bengal and elsewhere it is often used among Anglo-Indians with a slight savour of disparagement, as characterising a superficially cultivated but too often effeminate Bengali. From the extensive employment of the class to which the term was applied as a title, in the capacity of clerks in English offices, the word has come often to signify a native clerk who writes English. — *Anglo-Indian Glossary.*

> "But I'd sooner be robbed by a tall man who showed me a yard of steel,
> Than be fleeced by a sneaking *Baboo* with a peon and badge at his heel."
> — *Sir A. C. Lyall: The Old Pindaree.*

Baboo-English. This term is applied to the peculiar English which is rather written than spoken by the natives in India. It is difficult to describe, not being specially ungrammatical or faulty as regards orthography, and yet it is the drollest dialect of English known. It is most humorous when the writer has made himself familiar with, let us say Shakespeare and the *Referee,* the Bible and the "Slang Dictionary", Artemus Ward, Milton, *Punch,* and the "Polite Letter Writer", and then contrives to happily unite all their characteristics with most unexceptionable gravity and skill. It is said that a converted Baboo, wishing to combine devotion with kindly feeling, ended a letter to an English lady-patron, to whom he supplied meat, with this expression: "Your affectionate butcher, in Christ." Of late years many amusing specimens of Baboo-English have been collected and published. There

is a work called "The Baboo and Other Tales", by Augustus Prinsep.

Backsheesh. From the Persian *bakhshîsh,* a gratuity, a "tip".

> What an honour to think that I am to be elevated to the throne, and to bring the seat in Parliament as *backsheesh* to the Sultan. — *Thackeray: Pendennis.*

Badgeer, from the Persian *bād-gēr,* wind-catch. A contrivance for bringing air down into, and for cooling and ventilating a house. A wind tower.

Balwar, a barber. This is an amusing instance of native blending of *balwala* (hair-person, *capillarius*) with the English word.

> It often takes the further form *balbar,* another fictitious hybrid shaped by the Persian *buridan,* to cut; *guosi,* hair-cutter. — *Anglo-Indian. Glossary.*

Bandanna. Hotten says of this word that it was originally a peculiar kind of silk handkerchief, but is now a slang word, denoting all kinds of "stooks", "wipes", and "fogles", and in fact the generic term for a kerchief. In the United States it is specially applied to a kind of cotton or muslin handkerchief from Madras, much worn by women of colour, especially old-fashioned or elderly ones, wrapped about the head. The American *bandanna* is invariably made of yellow and red in cross stripes.

> This term is properly applied to the rich yellow or red silk handkerchief with diamond spots left white by pressure applied to prevent their receiving the dye. The etymology may be gathered from J. Shakespear's Dictionary, which gives *bāndhnā,* a mode of dyeing in which the cloth is tied in different places, to prevent the parts from receiving the dye. "Sir Horace Fogle is about to be raised to the peerage as Baron Bandanna" (*Vanity Fair,* II. C. 52.) — *Anglo-Indian Glossary,*

Bandy, a word of general application to several kinds of vehicles, such as carriages, bullock waggons, buggies, and carts. Used in Southern and Western India. It is the Telegu *bandi,* Tamil *vandi.* — *Anglo-Indian Glossary.*

> A mighty solemn old man, seated in an open *bandy,* as a gig with a head that has an opening behind is called at Madras. — *Memoir of Colonel Mountain,* 1826.

In thieves' slang it means a sixpence, so called from this coin being sometimes bent.

Bangle. This word, now generally used in England, is from

the Hindu *bangri*. The original is applied to a bracelet of coloured glass, but it is now extended to all kinds of such ornaments for the wrist when in ring-form or of one piece of metal.

> Hear their wrists and ankles jangle,
> With many a brass and silver *bangle*;
> Dresses sprayed with many a spangle,
> So for living fish they angle.
>
> — *The Mild Hindoo.*

> Miss H. wore her blazing Cashmere shawl; her great brooch . . .; and her great bracelets (she used to say, "I am given to unterstand they are called *bangles*, my dear, by the natives") decorated the sleeves round her lean old hands. — *Thackeray: The Newcomes.*

It is curious that the Hindu word *bangri* exists in England as the gypsy term for a waistcoat, i. e., originally a mere ring, belt, or circlet of cloth, like a cummerbund.

Bangy-wallah, a carrier of parcels.

> The lady's luggage was particularly scant, and the *bangy-wallahs*, as they are called, who carry the boxes, had an easy time of it. — *Mark Lemon: Falkner Lyle.*

Banjee, a band of music.

Banyan, an undershirt, originally of muslin, and so called as resembling the body garment of the Hindus, but now commonly applied to under body clothing of elastic cotton, woollen, or silk web. — *Anglo-Indian Glossary.*

> Those were the days when even the honourable members of the Council met in *banyan* shirts, conjee caps, and long drawers, with a case-bottle of good old arrack, and a gouglet of water on the table. — *India Gazette, February* 24, 1781.
>
> An undershirt, commonly called a *banian*. — *Williamson*, V. M. I. 19.
>
> I have lost nothing by it but a *banyan* shirt, a corner of my quilt, and my Bible singed. — *Sufferings of a Dutch Sailor.*

Batha. Two different words are thus expressed in Anglo-Indian colloquial, and in a manner confounded: (I.) Hindu *bhātā*, an extra allowance made to officers, soldiers, or other public servants when in the field or on other special occasions, also subsistence-money to witnesses or prisoners. (II.) Hindu *batta*, agio or difference in exchange, or discount on uncurrent coins. — *Anglo-Indian Glossary.*

Bawhawder, from the Hindu *bahadūr,* a hero, a champion. A word applied in Anglo-Indian to any great swell or soldier. It is a title of honour for bravery, which is found in one form or another all over the East.

> There is nothing of the great *bahawder* about him. — *Athenæum,* No. 2670, p. 851 : *Anglo-Indian Glossary.*

Bee-bee, Hindu, from the Persian *bī bī,* once applied to English ladies, who are now called Mem Sahib. It is still often used by native servants in addressing European maid-servants.*— *Anglo-Indian Glossary.*

A Hindu concubine.

> But the society of the station does interfere in such cases, and though it does not mind *bee-bees* or their friends, it rightly taboos him who entertains their white rivals. — *William Howard Russell: My Diary in India in the Year* 1858—59.

Benamee, anonymous. Hindu, *bēnāmī.*

> A term specially applied to documents of transfer and other contracts in which the name entered as that of one of the chief parties is not that of the person interested. — *Anglo-Indian Glossary.*

Benighted, the, a term applied in raillery to the inhabitants of Madras by their envious neighbours.

Bheesty, a water-carrier. The universal word in the Anglo-Indian households of Northern India for the domestic who supplies the family with water, carrying it in a mussuck or goat's skin on his back. No class of men is so diligent, so faithful, unobtrusive, and so uncomplaining as the *bihistis.* — *Anglo-Indian Glossary.*

> Here comes a seal carrying a porpoise on its back. No! it is only our friend the *bheesty.* — *In my Indian Garden.*

Bidree or **bidry.** Of late years all amateurs of bric-à-brac in England have become familiar with a kind of niello-work of silver patterns on a black metal ground which comes from the Deccan, and which takes its name from the city of Bīdar. This is *bidree* work. The ground is made of three parts pewter to one of copper, which is inlaid with the silver, and the ground is then blackened. — *Madras Literary Society Journal,* New Series, I. 81—84.

Bildar or **beldars,** a term applied to diggers with the spade or mattock in the public works.

Ye lyme is alle out — ye masons lounge about!
Ye *beldars* have alle strucke and are smoking att their eese,
Ye brickes are alle done! —
Ye kyne are skynne and bone,
And ye threasurour has bolted wyth XII thousand rupees!
— *Anglo-Indian Glossary: Ye Dreame of an Executive Engineere.*

Billy-stink, a name given by Europeans in India to the vile liquids of native manufacture sold in the bazaars.

Billy-stink is the very appropriate name given by Europeans to one of those maddening native compounds. It would indeed be very hard to say what the component properties of this very highly-flavoured fluid consist of . . . . When drinking any of the odoriferous mixture it is a common thing for individuals to press the apertures pertaining to their nasal appendage between thumb and forefinger. — *Brunlees Patterson: Life in the Ranks.*

Bish, poison; Sanskrit, *vīsha*, poison.

An old English gypsy once asked me if I knew what *beesa* meant. He said it was a kind of poison made from beans. I recognised in it at once an Indian word for poison, especially aconite. — *Anon.*

Black language, an expression, no longer common, for Hindustani and other Indian tongues. It is remarkable that the English gypsies sometimes speak of Romany as the *Kālo jib*, or black tongue. The term was doubtless originally Hindu.

Black town, the popular local English name for Madras. It is also used at Bombay to distinguish the native quarter.

Many cadets on their arrival are obliged to take up their residence in dirty punch-houses in the *black town*. — *Munro's Narrative*, 22.

Blanks, a rare word used for whites or Europeans by themselves.

Bobachee, a cook; a vulgar or slang form of *bāwarchi*, a high dignitary at the Mongol court, a taster and carver to some great man. *Bobbachy canvah*, cook-house. — *Anglo-Indian Glossary.*

Bobbery. This word comes from the East, but its origin is doubtful. The authors of the "Anglo-Indian Glossary" declare that it is common for Hindus when in surprise or grief to exclaim, *Bapre!* or *Bapre bap!* "Oh, Father!" This is imitated in Anglo-Indian by *Bobbery Bob!* Ladies in the United States also sometimes exclaim, "Fathers!" with or without "merciful", or "good" as a prefix. *Bob-*

bery generally signifies a row, a disturbance. It is even more common as *"bobbely"* in pidgin English, but it is very doubtful indeed whether it originated, as some think, in the Cantonese *pa-pi,* a noise.

I'll bet a wager there 'll be a *bobbery* in the pigsty before long. — *Marryat: Peter Simple.*

It also means in India "pack", a pack of hounds or dogs of all kinds without distinction.

What a Cabinet has put together — a regular *bobbery*-pack. — *Anglo-Indian Glossary.*

Bombay duck, a small fish called the bummelo or bumbalow, which is caught on the Indian coasts. When dried it forms the well-known *Bombay ducks,* seen so frequently among grocers' delicacies in England.

bowly, bowry, a well. These in India are often grand and beautiful structures, the water being reached by broad flights of stairs, with resting-places here and there.

To persons not familiar with the East, such an architectural object as a *bow-lee* may seem a strange perversion of ingenuity; but the grateful coolness of all subterranean apartments, especially when accompanied by water, and the quiet gloom of these recesses, fully compensate in the eyes of the Hindu for the more attractive magnificence of the *ghâts.* Consequently the descending flights of which we are now speaking, have often been more elaborate and expensive pieces of architecture than any of the buildings above ground found in their vicinity. — *Fergusson: Indian and Eastern Architecture, Anglo-Indian Glossary.*

Box-wallah, a hybrid Hindu word, from *bakas,* or the English box, and *wala,* a pronominal termination. A *box-wallah* is a small pedlar, who sells cheap wares, and who corresponds closely to many of his cousins, the pedling gypsies of England.

Boy. Throughout the East personal servants of any age are called *boys.* The authors of the Anglo-Indian Glossary observe that similar uses of the word are to be found in the Vulgate, also in the Arabic, and German literature, while Shakspeare makes Fluelen say —

„Kill the *boys* and the luggage! 'tis expressly against the laws of arms!"

Brandy coatee, brandy, a cloak, a coat for the rain.

Barani-kurti seems to be a kind of hybrid shaped by the English word

"coat", though *kurti* and *kurta* are true Persian words for various forms of jacket and tunic. — *Anglo-Indian Glossary.*

Brandy pawnee, brandy and water. From *pānī* Hindu and Romany, for water. In England *parny* is a common slang word for water.

I'm sorry to see you, gentlemen, drinking *brandy pawnee.* It plays the deuce with our young men in India.

— *Thackeray: The Newcomes.*

Buck, to talk egotistically, to prate and chatter, to let one's tongue run loose. From the Hindu *bakṇā.*

And then he *bucks,* with a quiet stubborn determination that would fill an American editor or an Under Secretary of State with despair. He belongs to the twelve foot tiger school, so perhaps he can't help it. — *Ali Baba.*

Budgerow. Hindu, *bujra.* A heavy keelless barge, formerly much used by Europeans travelling on the Gangetic rivers. *Anglo-Indian Glossary.*

The *bujra* broad, the *bholia* trim,
Or pinnaces that gallant swim
With favouring breeze, or dull or slow,
Against the heady current go.

— *H. H. Wilson, in Bengal Annual.*

Budmash, a bad, worthless fellow; a scoundrel.

Gamblers, cut-throats, *budmashes* of every description. — *Bosworth Smith: Life of Lord Lawrence.*

Budzat, from the Persian *badzat,* evil race. A low fellow, a "bad lot", a blackguard.

Why the Shaitan (devil) didn't you come before, you lazy old *budzart?*

— *Anglo-Indian Glossary: The Dank Bungalow.*

Bund, an artificial bank or wharf. This term is also naturalised in the Anglo-Chinese ports. It is there applied to the embanked quay above the shore of the settlements. *Anglo-Indian Glossary.*

Bunder. Persian *bundar,* a seaport landing-place, harbour, or custom-house.

Bunon, applied to any humbug, "anything fictitious or factitious", a cram, a shave, a sham. *Anglo-Indian Glossary.*

You will see within a week if this is anything more than a *bunon.*

— *Oakfield* II. 58.

Burra-beebee, a great lady, a *grande dame*, a lady-swell. (Gypsy), *bāro beebee.*

This is a kind of slang word applied in Anglo-Indian society to the lady who claims precedence at a party. — *Anglo-Indian Glossary.*

The ladies carry their *burra bibi-ship* into the steamers when they go to England. My friend endeavoured in vain to persuade them that whatever their social importance in the City of Palaces, they would be but small folk in London. — *Viscountess Falkland: Chow-Chow.*

Burra khana, a grand feast, a big dinner. In English gypsy, *bāro habben*, from the same Indian roots.

Burra sahib, the chief, or head, or master. A great man.

Bus! Enough! Hold hard! Stop there! That will do! Hold your horses!

Butcha, the young of any animal.

Butler-English, a kind of pidgin-English spoken in the Madras Presidency.

Cabob, kibob, khabaub, used in Anglo-Indian households for any kind of roast meat. Properly it is applicable to small slices of meat on skewers, with slices of onion and green ginger between them, the whole being seasoned with pepper and salt, butter, &c. In a plainer form it is common in Venice, and perhaps in all parts of Italy.

Carcoon, a clerk, from the Mahratta *kūrkān*, a clerk.

My benefactor's chief *carcoon* allowed me to sort out and direct despatches to officers at a distance who belonged to the command.

— *Pandurang Hari.*

Chapper-cot. Hindu, *chappar-khat*, a bedstead with curtains.

Charpoy, explained by quotation.

We must send down to the bazaar, and get tables, chairs, and *charpoys* (bedsteads).

— *W. H. Russell: My Diary in India in the Years* 1858—59.

Chatta, an umbrella.

Chaw-buck(t), a whip. Hindu, *chabuk;* gypsy, *chuckni.*

Ye same day Ramgivan was brought forth and slippered, ye next day he was beat on ye soles of his feet, ye third day *chaw-buckt*, and ye 4th drub'd till he could not speak, and all to force a writing in our names for Rupees 50,000. — *Hedges.*

Cherry-merry, a present of money.

Cherry-merry-bamboo, a beating, a term probably invented by sufferers with very thick hides indeed.

Chicken, embroidery. *Chicken-walla*, a pedlar of embroidery. Persian, *chikin*, art needlework.

Chik, chick, an abbreviation of *chickeen*, or four rupees.

Chit, a letter, note, certificate, or pass. It is remarkable that for nearly a century different writers in India speak of the habit of writing notes on all occasions, as if every person in the country were a Micawber.

> These incessant *chits* are an immense trouble, but the ladies seem to like them. — *Letters from Madras* (vide *Anglo-Indian Glossary*).

Chokey, a chair.

> Don't throw yourself back in your burra *chokey* and tell me it won't do. — *Warren Hastings to G. Vansittart.*

Also a police station, a custom or toll house. Hence watching or mounting guard is called *chokey*.

Chokidar, a watchman; sometimes a police attendant.

Chokra, chuckoroo, a boy, a youngster, especially one employed about a household, or a regiment.

Choops, keep silence; a corruption of *chooprāho*.

Chootah, small, insignificant.

Chop, properly, a seal, stamp, or impression. Used to indicate quality, as in "first *chop*", i.e. stamped or branded, or marked as the best. Hindu, *ch'hūp*.

Chota-hazry, "little breakfast"; refreshment taken early in the morning, corresponding to the auroral mint julep or pre-prandial cocktail of Virginia. An ante-breakfast.

> The small meal commonly known in India as *chota-hāziri*, and in the English colonies as Early Tea. — *Waring: Tropical Resident.*

Chucker, a quoit.

Chull, make haste. An abbreviation of the Hindostanee *chullo*, go along.

[C]assy, clashy, a common sort of person, a tent-pitcher, [a] chain-bearer.

[C]ompetition wallah, members of the Indian Civil Service [w]ho have entered it by the competitive system.

> The *competition wallah* . . . dins perpetually in our ears the greatness of India. — *Saturday Review.*

[C]ongee, conjee, rice water; from the Tamil *kañshi*, "boilings".

[C]onsumah, khansama. Persian, *khansaman*, house-steward, or provider, or butler.

I have taught my *khansama* to make very light iced punch.
— *Jacquemont: Letters.*

Coorsy, a chair; Arabic *kursī*.

Cop! Beware; an abbreviation of coprador.

Corporal Forbes, a soldier's name for cholera morbus.

We are all pretty well, but a great quantity are in hospital with *Corporal Forbes*. — *Shipp's Memoirs.*

Cushmawaunee, never mind.

Dacoit, a robber belonging to an armed gang which, according to law, must consist of at least five persons.

Dandy, a boatman; also a kind of hammock-litter, in which travellers are carried.

In the lower hills, when she did not walk, she travelled in a *dandy*.
— *Kinloch: Large-game Shooting in Thibet.*

Dashy, deva-dasi, dasis, girls devoted to dancing and prostitution in the idol temples, especially of Southern India.

In Hindu *deva-dāsi* means slave-girl of the gods. The like existed at ancient Corinth under the name of *ierodouloi*, which is nearly a translation of the Hindu term. These appendages of the worship of Aphrodite were the same thing as the Phœnician *Kedeshoth*, repeatedly mentioned in the Old Testament. (E. g. Deut. XXIII, 18.) Such girls are mentioned in the famous inscription in Citium in Cyprus . . . under the name of *alma*, curiously near that of the modern Egyptian *alima* (also *alma* or *almeh*). *Dasis* are the dancing girls attached to the pagodas. — *Nelson: Madura.*

Dawk, transport, by means of relays of men and horses; the mail. To lay a *dawk* is to organise a postal or transport service.

During the mutiny of 1857—58, when several young surgeons had arrived in India, whose services were urgently wanted at the front, is said that the Head of the Department to which they had repor themselves, directed them to immediately "lay a *dawk*". To w one, aghast, replied, "Would you kindly explain, sir — for you n just as well tell me to lay an egg". — *Anglo-Indian Glossary.*

Dawk-bungalow, a resting-place or house for traveller

I am inclined to think that the value of life to a *dāk bungalow* must be very trifling. — *In my Indian Garden.*

Deck, a look, a peep. Hindu *dekh-nā*, to look. "*Dek*- you 'bud-mash'!" In English gypsy, *dikk*. *Dicking*, fro the gypsy is common English slang for looking.

Deen (Anglo-Indian), Arabic *din*, religion; faith.

> About the worst curse that you can lay out on a Mahometan is "Zen-ūl *dīnak!*" "Curse your religion!" A native who will bear with a placid smile the information that his mother was a social evil of the most revolting type, and that he and all his relations, like all their ancestry before them, are and were pigs, destined to devour nameless dirt in Sheol, will nip out his cheese-knife and go for your vitals should you cast any reflection on his faith. Even for him "there are choras", not of muslin, but Muslim. — *Travels in Egypt.*

Deloll, a broker. In Egypt a pedlar of old clothes, a street dealer.

Dikk, worry, botheration.

> And Beaufort learned in the law,
> And Anderson the sage,
> And if his locks are white as snow,
> 'Tis more from *dikk* than age. — *Wilfred Heeley.*

In English gypsy the word is *dukk*, more frequently *dush*.

Ditch and Ditcher, slang terms applied in a disparaging manner to Calcutta and the "Calcuttians".

Dobie, a man who performs the functions of a washerwoman; also a washerwoman.

Dolly (Anglo-Indian), Hindu, *dāli*, a present of fruit, flowers, and sweetmeats; also the daily offering of flowers usually made by the molly *(mali)* called "the molly with his *dolly*". In some parts of India the *dolly* has grown into an extravagance consisting sometimes of bushels of fruit, nuts, and confectionery, with bottles of champagne and liqueurs.

Dom, a very low caste, representing some very old aboriginal race. It was first suggested by Charles G. Leland that the origin of the Rom or gypsies should be sought in this caste, and recent researches by Grierson have gone far to confirm the conjecture. Thus D and R are convertible in the Hindu-gypsy dialects, e.g., *doi*, a spoon, and *roi*. And while *ḍom, ḍomni*, and *ḍomnipana* mean in India a *ḍom*, a female, *ḍom, romni, romnipana* or *romnipen* have exactly the same meaning in gypsy as applied to gypsies and gypsydom.

D. T., delirium tremens, used very generally by Anglo-Indians.

> They get a look, after a touch of *D. T.*, which nothing else that I know of can give them. — *Indian Tale.*

Dub, a small coin.

Ducks, officials of the Bombay service.

Dumb-cow, also *dumb-cowed* (participle), to browbeat, to cow, set down.

> This is a capital specimen of Anglo-Indian dialect. *Dam khāna,* 'to eat one's breath', is a Hindu idiom for 'to be silent'. Hobson-Jobson converts this into a transitive verb, to *damkhās,* and both spelling and meaning being affected by English suggestions of sound, this comes in Anglo-Indian use to imply *cowing* and silencing. — *Anglo-Indian Glossary.*

Dumpoke, a duck, boned, baked, and highly seasoned. From the Persian *dampukht,* 'air-cooked', or baked. In English gypsy, *pukht* would be *pekkerd,* from the same root.

> These eat highly of all flesh *dumpoked,* which is baked with spice in butter. — *Fryer.*

Dungaree, common, coarse, low, vulgar. The name of a disreputable suburb of Bombay, and also of a coarse blue cloth used for sailors' clothing.

Dustoor, dustoory, a commission paid, generally as a kind of bribe. Persian and Hindu, *dastur,* custom.

> That commission or percentage on money passing in any cash transaction which sticks to the fingers of the agent of payment. — *Anglo-Indian Glossary.*

Eggshaw, brandy; probably from the name of a brand.

Europe morning. When a man gets up late, that is, at nine or ten o'clock, he is said to have a *Europe morning.* The expression explains itself.

Filau, explained by quotation.

> He is ambitious of being Vice-President of the Municipal Committee, or a *Filau* (*Anglicè* Fellow) of the University, and it is requisite that his qualifications should be made more widely known. — *St. James's Gazette.*

Galee, slang for bad language. Hindu *gali*. In English gypsy *gooler* or *gāller* is a noise or tumult, and *cāller* a talking or clatter of words.

Ghaut, a landing-place, or path of descent to a river.

> The country-people call this place the *ghaut*,
> And from its foot-hills scanty breath there be.
> — *Burton: Translation of Camoens.*

Ghee, boiled butter; used in cooking through all India.

> In most of the prisons of Hyder Ali it was the custom (of European prisoners) to celebrate particular days, when the funds permitted, with the luxury of plantain fritters (fried bananas), a draught of sherbet, and a convivial song. On one occasion the old Scotch ballad "My wife has ta'en the *gee*" was admirably sung and loudly encored. It was reported to the Kelledar (commander of the fort) that the prisoners said and sung through all the night of nothing but *ghee*. The Kelledar, certain that discoveries had been made regarding his malversations in that article of garrison stores, determined to conciliate their secrecy by causing an abundant supply of this unaccustomed luxury to be henceforth placed within the reach of their farthing purchases.
> — *Wilkes' Historical Sketches, Anglo-Indian Glossary.*

Goddess (Anglo- or Malay-Indian), an absurd corruption which used to be applied by the English in the old settlements in the Malay countries to the young women of the land. It is the Malay *gōdis*, a virgin.

> And then how strange, at night opprest
> By toils, with songs you're lulled to rest,
> Of rural *goddesses* the guest.
> Delightful!
> — *W. Marsden: Mem.*

Grass-widow. In India and in America a *grass-widow* is a married woman temporarily separated from her husband. In the Slang Dictionary of Hotten it is explained as "an unmarried mother, a deserted mistress", which is rather doubtful. Low German, *gras-wedewe*. Also *stroh-wittwe* (German).

Griffin, griff, a greenhorn, a fresh comer, a Johnny Newcome, one not as yet "in the ways". The origin of this word is uncertain, but something resembling it is applied in different Latin languages to "outsiders", foreigners, and the excluded or mixed members of society. Thus in Louisiana a *griffin* or *griffe* is used, like the French

griffon, for a mulatto, or one of mixed dark blood (Bartlett).

> I am little better than an unfledged *griffin*, according to the fashionable phrase here. — *Hugh Boyd,* 1794.

Guddha, an ass. A donkey, literal and metaphorical. Hindu, *gadhā.* The coincidence of the Scotch 'cuddy', has been attributed to a loan from Hindi through the gypsies, who were the chief owners of the animal in Scotland, where it is not common. On the other hand this is ascribed to a nickname, Cuddy, for Cuthbert. — *Anglo-Indian Glossary.*

The only word used at present by gypsies in England for a donkey, is *maila* or *myla.*

Guinea pigs, a nickname given to midshipmen on board Indiamen in the last century, and still occasionally used.

Gum-gum, a kind of small drum or gong. We had supposed this word to be an invention of the late Charles Dickens, but it seems to be a real Indian or Anglo-Indian word. — *Anglo-Indian Glossary.*

Gunny, gunny-bag, a sack, sacking. In English gypsy, *gono* or *gunnio* is also a bag of any kind. In Italian *gonna* is a petticoat.

Gup, the common word among Europeans in India for prattle, gossip, or tittle-tattle.

> The native ladies sit on their cushions from day to day, with no other amusement than hearing the *gup-gup,* or gossip of the place. — *Mrs. Sherwood's Autobiography.*

Gym-khana, a club or casino, including a skating-rink, lawn-tennis ground, and other amusements. It was, according to the Anglo-Indian Glossary, unknown twenty-five years ago. The word was invented in the Bombay Presidency, and was probably based upon *gend-khanā,* 'ball-house', the name usually given in Hindu to an English racket-court. It is also a colonial term signifying a race-meeting got up by the military for gentlemen riders.

Hazree, this word is commonly used in Anglo-Indian households in the Bengal Presidency, for breakfast. It

is not clear how it got this meaning. It is probably *hāziri*, 'muster'; from the Arabic *ḥāzir*, 'ready' or 'present'.

Hing, assafœtida. It is remarkable that in German this abominably smelling gum is called *Teufelsdreck*, i. e., *stercus diaboli*, while the common gypsy name for voiding excrement is *hinger*.

Hobson-Jobson, a phrase peculiar to the British soldier, by whom it was invented. It is in fact an Anglo-Saxon version of the wailings of the Mahommedans, as they beat their breasts in the processions of the Moharram: *Ya Hasan, ya Hossain!* — *Anglo-Indian Glossary.*

Hoga, to work, to do.

'That won't *hoga*', that won't do.

Ho-gya, used by Anglo-Indians in the sense of 'up a tree', or of the failure of any undertaking.

Hong hahng (pidgin and Anglo-Indian). *Hahng* in Chinese means a row or rank, a house of business. It is particularly applied to trading establishments, foreign or native. The latter were the so-called *hong* merchants who had the monopoly of foreign trade. This monopoly was abolished in 1842.

> A society of *hong* or united merchants who are answerable for one another, both to the Government and to foreign nations.
>
> — *Sir G. Staunton: Embassy to China.*

Hooka-burdar, a servant whose sole duty it was to take care of the master's pipe. As the *hookah* is now a thing of the past, the *burdar* has also passed away with it into the obsolete, so far as the pipe is concerned.

Hopper, a colloquial term in Southern India for rice cakes. Tamil, *appam*.

> *Appas*, called *hoppers* by the English, supply their morning repast.
>
> *Tennent: Ceylon.*

Hubble-bubble, the Indian pipe, termed a 'hookah', is thus designated, from the noise it makes when being smoked (Hotten).

Hurkaru, a messenger.

Istubbul. This usual Hindu word for stable may naturally be imagined to be a corruption of the English word. But

it is really the Arab *istabl,* though that no doubt came in old times from the Latin *stabulum* through some Byzantine Greek form. — *Anglo-Indian Glossary.*

Jadoo, conjuring, magic, hocus-pocus. Persian-Hind. *jadū.*

Jadoogur, Hind. *jadūghar,* conjuring-house.

"This is the term commonly applied by the natives to a Freemason's Lodge, when there is one at an English station. On the Bombay side it is called a *Shaitan khana,* a devil's house, a name consonant to the ideas of an Italian priest, who intimated to one of the present writers that he had heard the raising of the devil was practised at Masonic meetings, and asked his friend's opinion as to the fact. In Southern India the lodge is called *Talai-vetta-kovil,* or 'Cut-head-temple', because part of the rite of initiation is supposed to consist in the candidate's head being cut off and put on again." — *Anglo-Indian Glossary.*

"It is worth remarking, in connection with the imagined mysteries and sorceries of the Freemasons' lodges, that while the theosophists of England believe that untold marvels of magic are practised in India, the Hindoos on the other hand are all firm in the faith that foreigners, and especially Englishmen, excel in the black art, and live in daily secret intercourse with devils of all denominations. 'What cometh from afar aye pleases best'. In popular folk-lore, the witches and fairies always live far away beyond the blue mountains, and goblins and satyrs must be looked for in the wilderness, in all cases anywhere but at home." — *Charles G. Leland.*

Jail-khana, an English-Indian word for "jail", used in the Bombay Presidency.

Jaw, jao! go, to go. English gypsy *jaw* or *jā.*

Jill-mill, Venetian shutters.

Jingling johnnies. They term thus a small, flat, light structure which runs on wheels, and on which two or three individuals will sit with their legs dangling over the sides, the native driver sitting in front to guide the single horse which drags one of these primitive-looking vehicles.

John Company, a term for the Honourable East India Company, which was often taken and used by the natives in days of yore. John was supposed to have a real existence; but according to that charming novel "Pandurang Hasi", some of the *Topee wallahs* were uncertain whether John was a man or a woman. Those who were so wicked as to doubt whether there were such a person, were sure ere long to have something bad happen to them.

Juwaub, a refusal, literally in Hindostani an answer. If a gentleman proposes to a lady, and is refused, he is said to be *juwaubed.*

Karibat, food, literally rice and curry.

Khana, khan, connah, a place of residence, or store-room, entertainment. *Vide* Burra Khana.

> There never was a *burra khana* given yet in Ind,
> Where some at the arrangement of the pairs were not chagrined.
> — *Aleph Cheem: Lays of India.*

Khubber, news, especially sporting news.

Arabic, Persian, Hind., *khabar.*

> There is *pucka* (good, real) *khubber* of a tiger this morning.
> — *Anglo-Indian Glossary.*

Kincob, a term which is becoming well known in England for gold-brocade.

Persian-Hindu, *kinkhwob.* Formerly called *khamkbā,* and known in the Middle Ages to Europe as *camocca.*

Kootee, a house.

Kubber, news.

Kutcha, bad. Properly a house built of mud.

Lāll-shraub. English-Hindu, *lāl-shrāb,* red wine. The name for claret in India. In English gypsy, *lāl* or *lulli-moll.*

Lárkin, a very strong spiced punch.

Lascar, originally meaning a soldier, *lashkari.* It has now become a generally used term for a Malay sailor. In the French army the term is applied to a bold, devil-may-care fellow.

Loocher, a low and especially a lascivious blackguard. Hind. *luchcha,* a lecher; the being one, *luchchi pana.* In English gypsy *luchipen* or *lutchipen,* lustfulness.

Lunka, a strong cheroot from the Bengal Presidency, so called from being made from tobacco grown in the islands, the local term for which is *lanka* of the Godavery Delta. They are becoming known in London.

Maistry, mixtry, sometimes **mystery,** properly a foreman, a master-workman, but used for any artisan, as *rajmistri,* a mason or bricklayer, *lohar-mistri,* a blacksmith. From the Portuguese *mestre,* a skilled or master-workman.

Malley, a gardener.

Malum, a sailing-master.

In a ship with English officers and a native crew, the mate is called *malum sahib.* The word is, in Arabic, *mu'allim,* literally "the instructor", and is properly applied to the pilot or sailing-master.

Mem-sahib, the (English) lady head of a family. Ma'am, madam. This singular example of a hybrid term is the usual respectful designation of an European married lady in the Bengal Presidency.

Mesty, mustee, mestez, a half-caste.

Missy baba, a young lady; a term borrowed from the natives, *baba* being meant for baby.

"Is Miss Smith at home?" was asked of a native servant by a visitor. "No, *Missy baba* in tub eating mango", was the answer.

Mofussil, the provinces, or the country stations and districts as distinguished from the Presidency, or the rural localities of a district as contradistinguished from the Sudder or chief station. The word (Hind. from Arab.) *mufassal,* means properly "separate", and hence provincial.

Moochy, a man who works in leather in any way. The name of a low caste. Hindu, *mochi.* In English gypsy, leather is called *morchea* or *mortchy.*

Moolvee, a judge or doctor of the law. Arabic *maulavi,* from the same root as *mūllā.*

A pundit in Bengal or *molavee*
May daily see a carcase burn;
But you can't furnish, for the soul of ye,
A dirge *sans* ashes and an urn?
— *N. B. Halhed: Anglo-Indian Glossary.*

Moonshee, a secretary, a reader, an interpreter, a writer. It is commonly applied by Europeans specifically to a native teacher of languages, i.e., Arabic, Persian, and Urdu.

> Its authenticity was fully proved by a Persian *moonshee*, who translated. — *Mill: History.*

Mora, a stool. In common use among the English in India.

Mullock, a nickname applied to members of the Madras Presidency service, as Bengal people are called "Quihis", and Bombayans, "Ducks".

> It is ane darke Londe, and ther dwellen ye Cimmerians whereof speketh Homerus Poeta in his Odesseia, and to this Daye thei clepen Tenebrosi or ye Benighted ffolke. Bot thei clepen themselves *mullys* (*mulls*), from Mulligatawnee whch is ane of theyr goddys from whch thei ben ysprong.
>
> — *Lately Discovered MS. of Sir John Maundevile.*

Muttongosht, the common English-Hindu for mutton, i. e., "mutton-flesh".

Otta, Otter, flour.

Out-cry, an auction.

Pawnee, Pāni (Anglo-Indian and gypsy). In the latter also *parny*, water. The word is used extensively in Anglo-Indian compound names, such as *bilāgāti-pāni*, soda-water; *brandy-pawnee*, brandy and water; *kushbo-pāni*, European perfumes (in gypsy *kūshto-pāni*, or *kushtosūmeni-pāni* &c.). In both Hindustani and English gypsy the ocean is known as the *kāla*, or *kālo-pāni*, "the black water", a term of terror in reference to transportation to penal settlements.

Penang lawyer, the name of a handsome walking-stick from Penang and Salampore.

The name is popularly thought to have originated in a jocular supposition that lawsuits in Penang were decided by the *lex bocalinum* (club-law). But *pinang liyar* (wild areca), may almost certainly be assumed to be the real name.

Poggle, puggly, porgly, &c., a madman, an idiot, a dolt. Hindu, *pōgal*. Often used colloquially by Anglo-Indians. A gentleman belonging to that body used to adduce a macaronic adage: "Pogal et pecunia jalde separantur", i.e., a fool and his money are soon parted.

Pootly-nautch, a puppet-show. Hindu, *kath-putlināch*, a wooden-puppet dance.

Puckah. The word is applied in various ways; *puckah* in Hindostani means properly red brick. So a *pucka* house is a red brick house, and in opposition to a "kutcha" house, one built of earth, it is a good, comfortable house. Hence the meaning of good, best, attached to the word. A *pucka* spin is a young lady who is not engaged, a *pucka* officer is a senior officer; should an officer in command go on leave, his deputy is not *puckah*.

> But I believe that marrying
> An "acting" man is a fudge;
> And do not fancy anything
> Below a *pucka* judge. — *Aleph Cheem: Lays of India.*

Putty walla, "the one with a belt", a term in Bombay for a messenger or orderly attached to an office. Called in Bengal a *Chuprassy*, and in Madras a *Peon*.

Rama Sammy, used as a generic name for all Hindoos, like Tommy Atkins for a British soldier. A twisted roving of cotton in a tube used to furnish light for a cigar. The name *Ramo Samee* was popularised in 1820 in England by a Hindoo juggler, who first exhibited swallowing a sword.

Rooti (Indian army), soldiers thus term their ration bread. Hindu *roti*, bread.

Rum-Johnny, a low class of natives who obtained employment on the wharves of Calcutta. Among soldiers and sailors, a prostitute. From the Hindu *rāmjānī*, a dancing girl.

Sammy-house, an idol temple or pagoda.

Schroff, a [redacted], treasurer, or confidential clerk.

Sea cunny, a steersman or quartermaster. Persian *sukkāni*, from the Arabic *sukkān*, a helm.

Serang, a native boatswain or chief of a Lascar crew, the skipper of a small native vessel. Persian *sarhang*, a commander or overseer.

Shabash! well done! bravo! From the Persian *shāh-bāsh*, *rex fias*, thou shalt become a king! The authors of the

Anglo-Indian Glossary very happily and ingeniously illustrate this interjection with the following quotation.

> "At pueri ludentes, *rex eris*, aiunt,
> Si recte facies.". — *Horace, Epist. I*, 1.
>
> So boys in play cry out, "Thou shalt be king,
> If thou dost rightly!"

Used also in America.

Shikar, shooting and hunting game. Sport and game. *Shikaree*, a native or European sportsman, or professional killer of game.

Shoe-goose, a term which shows how many Anglo-Indian words are manufactured. It is applied to the lynx, and is a corruption of the Persian *siyah-gosh*, literally "flock ear".

Shoke, a hobby, a whim, a favourite pursuit. Arabic, *shank*.

Shroff (Anglo-Oriental), a money-changer, a money-broker or agent, a banker. Arabic, *sarrāf*. *Shroffage*, a money-broker's commission. To *shroff* is to assort money, pick out uncurrent coins and determine the agio or discount on them. Hence it has come in Oriental-English to mean sifting, choosing, or valuing men, horses, or anything whatever.

"*Shroffing* schools are common in Canton, where teachers of the art keep bad dollars for the purpose of exercising their pupils, and several works on the subject have been published there with numerous illustrations of dollars and other foreign coins, the methods of scooping out silver and filling up with copper or lead, comparisons between genuine and counterfeit money, &c." — *Giles' Glossary of References.*

Shroffing dollars (Anglo-Indian), sorting dollars, selecting them. Among settlers in China, *shroffing* means seducing.

Shulwaurs, trousers or drawers, the same as pyjamas, long drawers or Mogul-breeches. From the Arabic *sirwāl*, which has spread widely, though greatly changed, through many languages.

Simkin. Formerly, when Anglo-Indian slang was more prevalent than now-a-days, champagne was called *sim-*

kin, probably in imitation of the native way of pronouncing the word.

> The dinner was good, and the iced *simkin*, sir, delicious.
>
> —. *Oakfield.*

Soor, an abusive term. Hindostanee, a pig.

Spin, abbreviation for spinster. *Vide* Pucka.

Sub, all.

Sudden death, a fowl served as a spatch-cock (i. e., a split and grilled chicken). It was so called because it was often killed and cooked within half-an-hour.

Sura, commonly called toddy, the fermented sap of several kinds of palm, such as the cocoa, palmyra, and wild date. Sanskrit *sura*, vinous liquor.

Tatties, a frame composed of thick jungle grass, the inside being interlaced with layers of slender fibrous roots, on which water is constantly thrown to cool the air.

> As a rule, during the very hottest months all the doorways situate on the sides of the buildings towards which the breeze may be blowing are usually fitted with portable arrangements called *tatties*.
>
> — *Brunlees Patterson: Life in the Ranks.*

Tattoo, a pony.

Teek, exact, close, precise, parsimonious. Hindu *thick*.

Tiffin (Anglo-Indian and pidgin), luncheon, at least in English households. Also to *tiff*, to take luncheon. As there is no plausible or possible derivation of the word from any Eastern tongue, the authors of the Anglo-Indian Glossary believe it to be a local survival of the old English colloquial or slang term. Grose (1785) defines *tiffing* as eating or drinking out of meal time, or, as Americans would say, "drinking in between drinks". To take a little *tiff* is an oldfashioned term for such a mere bit and sup (especially the sup) in the United States (*tiff*, old English for a draught of liquor; also *tift*, common in America), where it has certainly no Anglo-Indian connection. It is probably an old derivation from the same root with "tip" und "tipple". To *tiff* or take luncheon is correct. To *tiffin* is generally used by lady-novelists who have not been in India, and it is denounced as "bad grammar, according to Anglo-Indian use", in

the Anglo-Indian Glossary. The Anglo-Indian word *tiffin*, according to G. A. Sala, is in common use in hotel advertisements in South Africa.

> Lawn-tennis, picnics, and flirtation fill up the time of the poor expatriated wives and daughters from *tiffin* to afternoon tea.
> — *Daily Telegraph.*

Tindal, a native petty-officer of lascars, or the overseer of a gang of labourers.

Tom-John, tonjon, a sort of sedan or portable chair.

Tony catchy, tunnyketch, tawnykertch. In Madras the domestic water-carrier, generally a woman. Tamil, *tannir-kassi.*

Topee, a hat of any kind. Hindu, *topī*. Incorrectly limited in popular English parlance to the *sola* (not *solar*) helmet.

Tumasha, an entertainment, a spectacle, a popular excitement. Arabic, *tamāshī*.

Tum-tum, a dog-cart.

Tunny or turnee, an English supercargo. Sea-Hindu, and probably a corruption of attorney *(Roebuck, cited in the Anglo-Indian Glossary).*

Tyconna, tyecana, an underground room or cellar, in which people can take refuge during the hottest part of the day. Persian *tahkhāna,* nether house.

Upper Roger, young king. This happy example of Hobson-Jobson dialect occurs in a letter dated 1755, from Captain Jackson, at Syrian in Burma. It is a corruption of the Sanskrit *yuvah-rajah,* 'young king', the Cæsar or heir-apparent. — *Anglo-Indian Glossary.*

In a similar way Surajah Dowlah was commonly called by the soldiers Sir Roger Dowler.

Vakeel, a barrister.

CHINESE PIDGIN.

Chinese Pidgin.

Allo, all, every. *O* is added to many words in pidgin in an arbitrary manner. "*Allo* man talkee my so fashion" — "Every man talks to me thus."

Slang-Whang when makee noise
Wit 'he pigtail floggee *allo* boys,
Allo this pidgin long tim 'go,
What tim good olo Empelor Slo.
— *Slang-Whang.*

All plopa, quite right.

Olo Howqua, he talkee. My wife she velly 'culis 'bout pearlee (is very curious or peculiar as to pearls), she likee one kind pearlee, no other chop (quality) can do; she likee pearlee numpa one lound, he whitey colour. Look, see *all plopa*, allo samee that he Empelor hab got top side he hat. Suppose pearley blongy so fashion, my wifee too much likee, golaw. — *Howqua and the Pearls.*

All-same, a very common expression for "the same as", like, or equal.

Supposey you hearee plenty talkee 'bout fashion. Ch'hoy! my tinkee China-woman, fankwei woman, állo woman, állo tinkey *állo same* inside her mouth. What tim you pay plenty dolla', he állo-tim good fashion. — *Howqua and the Pearls.*

Amah, a wet-nurse. Portuguese *ama*, German *amme*, a nurse.

My look-see, one *amah*, t'at *amah* has got one piecee littee *fankwei* chilo, wat look-see allo-same one Japanee *nitchky*. I askee *amah*, "How much you sellum my that one piecee culio?".
— *The Saucy Sayings of Wan-Tong.*

Barbly, babble, noise. Probably the same as bobbery or bobbely. "Too muchee *barbly* makee that chilo."

Before-tim, formerly, once, previously, ere now, of old.

> Old How-qua, he one piecee velly largey Hong machin (merchant), sartin *before-tim* you plenty healee (have heard of) allo-same How-qua.
> — *How-qua and the Pearls.*

Bligee, bligey, obliged.

> Too muchee *'bligee* you, Missee Hughsee, fo' that number-one book. You show me that pricee, England-side, my look see that Table, can savey how-fashion makee offer. Must catchee chancee now.
> — *Chin: Punch.*

Boilum tea, to boil tea.

> Blongy my dis tim *boilum you tea*, mumpa one first chop *fitee-fitee!* (quick!)
> Talkee dat sa-van (servant) he is savvy how *boilum tea.*
> — *Pidgin Talkee.*

Bono, good. *Bono* Johnny, an Englishman.

Boy. Throughout the East personal servants of any age are called *boys*. In pidgin-English a servant is *boy*, whilst *boy* in the ordinary sense is "one small *boy*". In Tonkin the word is used by the French with a like signification.

Callee, curry. "No can chaw-chaw t'at *cállee*."

Catchee, to get, have, own, possess, hold. "My look-see one piecee man *catchee* chow-chow" — "I saw a man eating." "My *catchee* waifo" — "I am — or am to be married." "My no *catchee* one flin inside allo t'at house" — "I have not one friend in all that family."

> Suppose one man no *catchee* cash, he no can play at game;
> Supposey pigeon no hab wing, can no make fly all-same.
> — *Wang-ti.*

Chee, long; probably an abbreviation of *muchee*, "much". "China-boy no stoppee *chee* tim."

Chilo, child.

> Ping-Wing, he pie-man son,
> He velly worst *chilo* allo Canton,
> He steal he mother picklum mice,
> An' thlowee cat in bilin rice.
> Hab chow-chow up, an' "Now", talk he,
> "My wonda' where he meeow-cat be!"
> — *The Song of Ping-Wing.*

Chin-chin, a term derived from the Mandarin (standard dialect) *ts'ing, ts'ing;* Cantonese *ch'ing, ch'ing,* equivalent

to "thank you", or a polite "adieu" or salutation. In pidgin it is used for worship, prayer, or to make a request.

Chit, a letter, note, certificate, or pass.

Empelo posha he name topside galantee *chit* (the Emperor wrote his name on a grand letter). — *The Woolly Hen.*

Chop, properly, a seal, stamp, or impression. It is used on the Eastern seas for certificate, pass, license, signature. *Chop*-house, a custom-house.

Wang he go to fi'st *chop* coffin,
To be mand'lin an' chin-chin um!
— *Wang the Snob.*

Chop-chop, quick, quickly, make haste, look sharp. Cantonese, *kŭp-kŭp;* Mandarin, *kip-kip.* "In the Northern dialects *kwai-kwai*, quick, quick, is more usual" *(Bishop Moule).*

That nightey-tim begin *chop-chop*,
One young man walkey, no can stop,
Maskee snow, maskee ice,
He cally flag wit' *chop* so nice —
Top-side galow!
— *Excelsior.*

(The shades of night were falling fast,
As through an Alpine village passed
A youth, who bore, 'mid snow and ice,
A banner, with the strange device,
Excelsior!
— *Longfellow.*)

Chowdar (Anglo-Chinese), a fool.

Chow-chow, to eat, or food of any kind. This is the chief definition, but the word is also specially applied to a kind of sweet preserve made of many things, and has thence been somewhat incorrectly taken to mean a medley of trifles of any kind. Also *chow-chow*, "to have a meal". In the Mandarin dialect *chi-fan*, showing that the radical of the word means to eat, and not a mixture.

"Littee Jack Horna,
Makee sit inside corna,
Chow-Chow he Clismas-pie;
He puttee inside t'um."

We ate *chow-chow* with chopsticks on the celestial restaurants.
— *Mark Twain: Innocents at Home.*

The word *chow-chow*, is suggestive especially to the Indian reader of a mixture of things good, bad, and indifferent; of sweet little oranges and bits of bamboo-stick, slices of sugar-cane, and rinds of unripe fruit, all concocted together . . . into a very tolerable confection.
— *Bombay Quarterly Review*, 1858.

Chu-shung, Chinese *sheon-chu-shang*, "you little beast" or "animal". Often used jestingly in conversation with flower-boat girls.

She talkee, "Who men you come dis side? My pay you flog gum, *sheon-chu-shang*, you littee beasts — *san-ne-ko-tow* — my cuttee off your head!" — *The Little Wife.*

Colo, cold.

Hab lib in *colo* land,
Hab stop where we belong,
What tim much solly in-i-sy (*inside*, in her heart),
She makee dis sing-song.
— *The Princess in Tartary.*

Come this-side, arrived here. "Just now hab got two piecee joss-house man *come this-side*."

Compradore, from the Portuguese *comprador*, a purchaser. Formerly used in India, where it originated, now in general use only in Chinese-English. The *comprador* of the present day is a steward or butler, who manages all the household affairs, supplying by contract, not only furniture and provisions, but even servants.

An' Massa Coe feel velly sore,
An' go an' scold he *compladore;*
An' *compladore* all hollor shook,
Lun dunny stairs an' bang he cook.
— *Mary Coe.*

Consoo, consul.

My makee first-chop pidgin long-side dat *consoo* man, dat man no lawts (lazy), he blongy plenty smart inside. — *Newspaper.*

Cow-Chilo, a girl, i.e., *cow*-child. A boy was termed *bull-chilo*. These terms are becoming obsolete, but are often used in fun to chaff Chinese.

In he city of Whampo
Lib Joss-pidgin man name Coe,
Massa Coe he missionaly,
Hab got one *cow-chilo* Maly.
— *The Ballad of Mary Coe.*

Cow-Cow, to be very angry, to scold. — *Hotten.*

Cow-oil, or **cow-grease**, butter. Obsolete, but literally translated from the Chinese.

Culio, a curio, a curiosity. The common term "curio" was borrowed from this Chinese abbreviation.

> One-tim two piecee Flunsee (Frenchmen) make walkee in Canton,
> Look-see one piecee *culio*-shop — a first-chop numpa one.
> — *L'Oiseau.*

Cum-shaw, a present of any kind, a gratuity, a *pourboire* or *baksheesh.*

"According to Giles it is the Amoy pronunciation *(kam-siā)* of two characters signifying 'grateful thanks'." — *Anglo-Indian Glossary.*

> Maskee he no givee dat Chinee man *cumshaw*, not one littee *nip-te-cashee* (one very small coin), he too shmallo man inside, he no makee plopa fashion — p'ho! — *The Talking Ducks.*

Cutsom, custom; a word extensively applied to law, habits, usage. "Dat blongy olo *cutsom*", is continually heard from Chinese, when asked the reason for anything.

> So it blongey olo *cutsom* — which neva' wailo way,
> Allo baba' (all barbers) hab got stickee in China-side to-day.
> — *Ahong and the Musquito.*

Fanqui (Anglo-Chinese), a European; literally "foreign devil."

First-chop. The word *chop* is Chinese for quality. He looks like a *first-chop* article.

Vide Chop.

> "Wall", ses Linkin, "I think that is a *first-chop* idea."
> — *Major Jack Downing.*

Fowlo, a fowl.

Fo-yok, gunpowder; literally "fire physic", "fire medicine".

Griffin, griff (Anglo-Chinese), a horse fresh from the wilds. Also a person resident in China under three years.

Ha-loy (pidgin Cantonese), come down! "*Ha-loy*, you fella' topside dat go-down *ha-loy!* hab got one piecee talkee fo' you ear-hear."

Han-tun, one hundred.

He-foo (Cantonese), a sky-rocket, literally "a rise-fire".

Ho-lan-kwoh (pidgin, Dutch), "Holland-nation".

Ho-ming, Reuter's Telegram Company is so termed in the Shanghai Directory.

Hong-hahng (pidgin and Anglo-Indian). *Hahng* in Chinese means a row or rank, a house of business. It is particularly applied to trading establishments, foreign or native. The latter were the so-called *hong* merchants who had the monopoly of foreign trade. This monopoly was abolished in 1842.

> A society of *'hong* or united merchants who are answerable for one another, both to the Government and to foreign nations.
>
> — *Sir G. Staunton: Embassy to China.*

Hop, half.

> My givee cumshaw *hop*-dolla, supposey you make dat Ink-i-lis man wailo to look-see my shop. — *Leland.*

Hop, have, or has.

While a Chinese is in the first stage of pidgin-English, as set forth in that primary work, the Chinese "Vocabulary of the Words in Use among the Red-Haired People", he uses *hop,* and in time advances to *hab.* In this work *hop-fasze* is given for have fashion (*hab fasson* at a more advanced stage), i. e., fashionable. *Hop-pi-tsin (hab pidgin)* means "have business"; *hop-tai (hab die),* dead; and *hop-time (hab time),* leisure.

Hoppo, the Chinese Superintendent of Customs at Canton. Giles says, "The term is said to be a corruption of *hoo poo,* the Board of Revenue". — *Anglo-Indian Glossary.*

Im-koy (pidgin Cantonese), not ought, i. e., you should not. Used politely in accepting or asking a civility.

Ink-e-li, English; Mandarin, *ying-kuo.*

Inside, within, in, interior, heart, mind, soul, in the country.

"You belongey smart *inside*", you are intelligent.

A Chinese, many years ago, on being shown a picture of a locomotive, at once remarked, "Hab got too much plenty all-same *inside*", we have many such in the interior of China.

On one occasion a Chinese said: "Hab got one piecee man, one piecee girly room-*inside*". Room-*inside* means "within".

Inside he mouth, secretly in his mind, to himself reserved. "*Inside he heart*" has the same meaning.

Iron face, stern, obdurate, cruel, severe; Cantonese, *teel meen;* Mandarin, *t'eeaylayeen.* "He makee my one *ilon face,* too-muchee bad heart he hab got".

I say. The Chinese mob used to call the English soldiers *A' says,* or *I says,* from their frequent used of the expression. The French *gamins* used to do the same in Boulogne. At Amoy the Chinese used to call out after foreigners, *Akee, akee!,* a tradition from the Portuguese *aqui,* "Here!" In Java the French are called by the natives *Orang-deedong,* i.e., "the *dites-donc* people".

It is not unusual for common people in England and America to call Frenchmen "ding-dongs" from the same words, and in the latter country boys cry after Germans *Nix cum arouse!* and *Wie gehts!,* and greet Italians as *Johnny Dagos.*

Jih-zee-pah-nee-ah, *Ispagna,* i.e., Spain.

Jin-rick-sha, yenny-rick-shaw (both Chinese and Japanese pidgin), a very light vehicle drawn by a man. Japanese, *ku-ru-ma.* The French in Tonkin call it "pousse-pousse". The *jin-rick-sha* has of late years extended to China and India. Giles states that the word is a translation of three characters, signifying man, strength, cart, an exact equivalent, as the Americans in Japan at once discovered, of "Pull-man-car".

The *jinricksha* is a great improvement on the Bath-chair, enabling the man who acts horse to it to go from four to six miles an hour.

Johnny-bono (East), the sobriquet by which, in the East, the English are commonly designated.

Joss-house, an idol temple. *Vide* Joss.

One tim Wang he makee tlavel,
Makee stop one night in *joss-house,*
He go sleep, by'mby he wakee
In-i-side all-samee *joss-house.*
— *Wang the Snob.*

Long-side he *joss-house*
Stop one olo mandalin. — *The Rebel Pig.*

Joss, josh; God, a god, an idol. This, say the authors of "Hobson-Jobson", is a corruption of the Portuguese *Deos,* God, first taken up in the pidgin language of the Chinese ports from the Portuguese, and then adopted from that jargon by Europeans as if they had got hold of a Chinese word. "I know but little of their religion", wrote Bockyer in 1711, "more than that every man has a small *joss,* or god, in his own house".

He olo fáta (father) still as mouse,
He chin-chin *joss* top-sidee house.
Allo-tim he make *joss*-pidgin,
Wat you fan-kwei cālly 'ligion.
— *Mary Coe.*

Joss-pidgin-man, Joss-house-man. "Thus also in pidgin, *joss-house-man,* or *joss-pidgin-man,* is a priest or a missionary". (*Hobson-Jobson,* p. 354).

Pig keepee glowin' (growing)
Fatteler an' fatteler,
Nevva such a piggy
Since pigs began.
Joss-man he smilee,
An' talk, "You be flatteler",
When dey talkey pig look all-samee like
he *joss-pidgin-man.*
— *The Rebel Pig.*

Jostick, Joss-stick, stick of fragrant powdered woods, combined with a little gum, used by Chinese as incense in their temples. The ingredients for the powder are the *putchok,* a sweet-smelling root from the Himalayas, and sandalwood.

An' Maly answer he lequest,
"My love Chinee joss-pidgin best;
My love Kwan-yin wit' chilo neat,
An' *joss-stick* smellum muchee sweet."
— *Mary Coe.*

Kana-man, cannon-man, i. e., artillerist.

Kanaman, he gun go bangy,
Some get shootee, some be hangy.
Many lebel head get choppy,
Samee garden-man cut poppy.
Empelor hab get de day,
Allo Tai-ping lunny way.
— *Ah-Fun.*

La-li-loong, a thief, thieves.

The barber complained he had been called a *la-li-loong*, the pidgin-English for a thief. — *Celestial Empire*, 1876.

Just t'hen he savvy *la-li-loong*,
Some tief-man muchee bad,
Hab wantchee kill one foleigna'
An' catchee állo had.
— *Wang-ti.*

Lan-tun, London. "Hab muchee man in *Lan-tun* town, but flom dat tim I know."

Largee, largey, largo *(g* soft like *j)*, much, great, magnanimous, lond. Expresses magnitude or extent of all kinds.

My *largo* man, my have catchee peace, my have catchee war.
— *Points and Pickings of Information about China* (London, 1844).

Larn-pidgin. An apprentice, a boy admitted by favour of the upper servants to a house that he may learn English and domestic duties.

Look-see pidgin, mere sham, hypocrisy.

This is all *looksee pidgin* (religious humbug).
— *Anglo-Chinese Newspaper.*

My tink he cat he makee chin-chin Fo,
My tinkee puss-cat be Joss-pidgin-man
Who no can *chow-chow* meat — *hai-yah! ph'hoy!*
Dat cat hab cheatee, cheatee, cheatee my;
My tink he hood — he be too bad — *maskee!*
He Joss-pidgin be all *look-see pidgin.*
My wish dat cat be dam — wit' evely-ting!
For állo worl' be bad, an' all be bad,
An' evely side hab pizen — cats an' flaps:
My no can do make flust one man no more.
— *The Cat.*

Lylo (Anglo-Chinese), come hither. — *Hotten.*

Màchin, a merchant.

Allo dot go doun blongy one numpa-one *machin*, he catchee too much dolla'. — *Leland.*

Mafoo, horse-boy, groom. "Talkee *mafoo* to come chop-chop." (Mandarin), *mah*, a horse; *mah-tung*, a stirrup.

Mai-pan (Cantonese pidgin), *compradore*, steward.

Makee, to make, do, cause, effect. "Supposy you *makee* buy-lo!" It is in pidgin generally prefixed to verbs to

make them active, e.g., "I *makee* stlike dat too-muchee bad boy."

Man-man, slowly, gradually, little by little. Italian, *mano mano.*

Man-man one peach-tlee floweree become one piecee peach,
Man-man one littee chilo get wisa' állo men teach;
You catch one piecee can do; some day it make you glate,
Ahong hab larn t'his lesson — to fightee, shave an' wait.
— *The Ballad of Ahong and the Musquito.*

Maskee, the commonest interjection in pidgin, meaning "all right".

In the Chinese "Vocabulary of Words in Use among the Red-Haired People" (i.e., Europeans), it is spelt *ma-szc-ki*, and defined to mean "all good". The authors of "Hobson-Jobson" say it is a term meaning "Never mind", n'importe, which is indeed the way in which it is generally used. It is also used for "anyway", or "anyhow", and very often in an indeterminate manner.

T'hey talk all-same t'hey savvy you — they all can do, *maskee.*
Such facey man in állo-tim my nevva hab look-see.
My tinkee muchee culio — he állo be China-man;
But állo hab he head cut off, and holdee in he han'.
— *The Ballad of Captain Brown.*

T'hat nightey-tim begin chop-chop
One young man walkey, no can stop,
Maskee snow, *maskee* ice,
He cally flag wit' chop so nice,
Top-side galow!
— *"Excelsior" in Pidgin.*

Ma-ta, mother.

Ma-ta hab got one-piecee chilo. Joss-pidgin-man hab makee dat chilo Clistun (Christian). — *Leland.*

Medicine-Joss, the god of medicine, Jöh-Uong.

No hab got Jöh-Uong-Chü-Su, he *Medicine-Joos* outside China-side.
— *Captain Jones and his Medicine Chest.*

Mei-le-kween-kwok (Cantonese pidgin), American, 'Melican.

Molo-man, i.e., *moro*, a Moor, a negro.

Muchee, much, very; intensified as *muchee-muchee.*

My catch one spilit tell my all, but he can no be heard;
Some notha spilit hab got heah' — he no can talkee word.
T'hey makee *muchee* bobbely — too *muchee* clowd aloun',
T'hey wantchee *muchee* bad one tim to chin-chin Captin Bloun.
— *The Ballad of Captain Brown.*

Massa he *muchee*-goody, Mississee she *too-muchee* goody — yunki Missee (young Miss) she *too-muchee-muchee* goody galaw — she givee my one dolla' cumshaw fo' time. — *Leland.*

Munlee, money.

My, I, me, mine. Sometimes, we or ours.

Na-hop, i.e., "no-hab" or "no-have". This is given as meaning "without", i.e., "deprived of", or "wanting", in the Chinese-English or Pidgin Vocabulary, according to the idea that not to have is (to be) without. "One piecee man *no-hop* dolla' dat man so bad inisy as *no-hop* lifey" — "He who is without money is as miserable as if he were dead".

Never hit the use. 'M. Chung-yung *not hit the use,* i.e., was idle, useless, or all in vain.

On night Wang-ti go walkee — he feel like loney goose;
How allo study, 'm-chung-yung — he *nevva hit t'he use.*
How some man pass an' catch deglee while he stick fass' behind,
Like one big-piecee lock while waves fly pass' him on t'he wind.
— *Wang-ti.*

Outside old-river, the Yang-tse-kiang. Cantonese, Ngoi-kong-lo.

Tai-pai, a large ticket, a great chop, first, slangily "boss".

T'hey lock 'um up in littee house tlee day till allo done,
An' t'hen Wang-ti come out *Tai-pai* — first-chop an' Numpa One!
— *Wang-ti.*

Tai-pan, typan, literally "great series", i.e., the first of a series, a leader, a head-man, or "boss".

My *typan* must make fun of me,
When all his crowd can see —
Ah! well, perhaps they do not care
For a little clerk like me.
— *China Punch.*

Tai-pay, great-beer, i.e., porter (Canton).

Té-li-man, tailor.

That-side, there. "*T'hat sidey* sittee he compladore". *This-side*, here. "Hab makee stop *t'his-side*".

Tiffin, luncheon (at least in English households). *Vide* Anglo-Indian-Slang.

Tin, thin, i.e., light, not heavy, short weight. Probably the origin of the American phrase "too thin", i.e., shallow,

wanting in reason. "That excuse is too *thin*." "You talkee my t'at one catty ginger — t'at too *tin* he allo samee play, pidgin — you wantchee cheatee my, no can do."

Van-ts'ang-koon-sz, the Pacific Mail Steamship Company of Shanghai. An American who heard this name remarked that the *Van Zang coons* must be of the Knickerbocker Kuhn family to judge by their name.

Wailo, wylo, go, away! away with you! to go, depart, gone, departed, went.

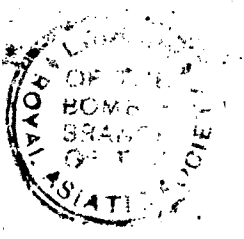
> There was an Englishman in Canton who kept a cow, with a maid to milk it, and a dog to guard it. One morning there was no milk, and the gentleman scolded his comprador or steward, who in great agitation burst into poetry and said:—
>
> T'hat cow hab die-lo,
> T'hat dog hab *wylo*,
> T'hat woman catchee chilo —
> How can hab milk?
> — *The Cow and the Comprador.*

White mice, Chinese babes of the poorest class. When blind they are called "blind mice". It is very generally believed in China, and often said by Chinese who know better, that European missionaries buy *white mice* in order to make medicines or charms for sorcery out of their eyes.

Ya-mun, ya-men, a mandarin, a prefect's residence.

Ying-jen, Englishman.

WEST INDIAN SLANG.



West Indian Slang.

Angels altogether, a sobriquet applied to those who habitually give way to excessive drinking.

Bims, Bimshise. Barbadoes and its inhabitants are so nicknamed throughout the West Indies. A recent traveller hazards the following ingenious explanation — which if not true ought to be so — of these terms, which are confessedly obscure in their derivation. "Barbadoes is known all the world over as the little island that pays her way; it has never been conquered; its people are enterprising and energetic, go-ahead and driving; in short, the business men of these islands (the Caribbees). Barbadian may therefore be said to mean a man with 'go' and grit, energy and *vim.*"

Bit is a fourpenny-piece. In Demerara the negroes make this one of their units of calculation. Thus a shilling is three *bits,* and so on.

Blue skin, the child of a black woman by a white man. The name of a mulatto, one of the characters of Ainsworth's "Jack Sheppard".

Buckra yam. As in negro eyes "the white man", or *buckra,* is the synonym of something superior and beyond him in the scale of being, so the word has come to mean anything good. Thus *buckra yam,* good yam; *buckra* cloth, good cloth. A "swanga *buckra*" is a specially well-dressed white man.

Bucks, the cognomen of the aboriginal inhabitants of British Guiana — the South American Indians.

Bushwhackers, men who squat alive in the "bush", leading an idle, useless existence.

Cane nigger, a happy-go-lucky fellow, one devoid of care and anxiety. From the circumstance that in "cane time" the negroes are fat and happy. As "fat as a nigger in cane time" has become proverbial in Antigua.

Cuffy, cuffee, a word generally applied to negroes, and which was at one time a very common name among them. Literally it means "Thursday". Among the Guinea and Dahomey negroes every man receives a name from the day of the week on which he is born. Hence the frequency of Quashee, *Cuffee*, Juba, &c. The latest *Cuffee* introduced to the British public was King Coffee Calcolli.

> The fine dash of Virginia upper *cuffyism*, it is gone, gone for ever. Sambo has settled down into a simple bourgeois.
>
> — *Putnam's Magazine.*

Cum annexes, the members of one's family.

Dead horses, shooting stars. The superstition of the negro mind imagines that shooting stars are the spirits of horses that have been killed by falling over ravines and precipices.

Dignity, a, the name given by Europeans to a negro ball, the designation being probably derived from the ludicrous pomposity of the negro character. The blacks are very chary of admitting strangers, and especially white people, as eye-witnesses. Oftentimes they degenerate into a scene of the wildest debauchery.

Fickle Johnny Crow, one who does not know his own mind.

Gallinippers, a facetious name given by the negroes to a very large and pertinacious kind of mosquito. Without a smile Quashie will tender information to the effect that they are the grandfathers of their species — veterans in practice and cunning. The origin of the word is obscure, except, perhaps, the "nipping" part of it.

Kickeraboo, a corruption of the expression to "kick the bucket".

Little England, Barbados. The inhabitants of this island rightly or wrongly are credited with egregious selfcomplacency and esteem. The following is the incident which led to this sobriquet being given to the miniature island in the Caribbean Sea, which to tell the truth is intensely British in everything compared to the other islands. Charles II. was in exile; he had lost his throne, and there seemed little chance of his ever recovering it. The plucky Brins, who were royalist to the backbone, then sent a humble address to the exiled king, "bidding him be of good cheer and stout of heart, reminding him in his exile that all was not lost, for, although all the world might be against him, Barbados was ever at his back". In consequence of this grandiloquent assurance the island has ever since been satirically called *Little England.*

Mammy, an elderly negress; generally an old nurse. Sometimes corrupted into *Maumer.*

Meat and drink, a swizzle or cocktail, in which an egg — both white and yolk — is beaten up.

Monkey catcher. Amongst the Jamaican negroes this signifies a cute, shrewd, and level-headed individual — one not too scrupulous in his methods, and who adds a spice of cunning to his cleverness. If a piece of work, or any matter requires special care and attention in its execution, they say, "Soffly *catch monkey*", meaning, take care, exercise tact, don't go blundering, that matter requires finesse and judgment to carry it through. Looked at in any light, the phrase is a curious one. In the first place, it is a good illustration of a certain rough and elementary shrewdness in the negro character; and further, is an example of the hold which the memory of African life still retains upon them, inasmuch as there are no monkeys indigenous to Jamaica, and the phrase is most likely of African origin.

Moonack, probably of African origin. A mythical animal known to negroes only. To meet it, is to be doomed to madness or some lingering disease.

Size, to. *To size* a man up means to understand him, to perceive or understand what he is, or to mentally take his *size,* which is a common American equivalent for his whole bodily and mental condition.

> I'm a clerk at the Palmer House and *sized* you up the minute you spoke to me. If you show your face again in the house I'll see that you are kicked out of the door in the highest style of the art. Ta-ta!
> — *A Bunko-Steerer Taken In.*

Also a West Indian expression.

> We landed at a quay of well-formed masonry, in the presence of a crowd of blacks who evidently took stock of us, *sizing* us, no doubt, with the design of engaging us in pecuniary transactions more or less connected with fruit. — *W. A. Paton: Down the Islands.*

Swánkey, a beverage compounded of molasses, vinegar, and water — a favourite drink with fishermen. This term has now become common throughout the States and the Dominion.

> "Roll along here", shouted the cook. "Tumble up, and get your *swankey,* boys. It's as good as ever you cocked a lip at". And at the word each man, his face glowing with excitement and exercise, took his turn at the *swankey* pail. — *Newfoundland Fisheries.*

White man's hansom woman, a black mistress.

Yám, food.

SOUTH AFRICAN SLANG.

South African Slang.

Bone-crusher, a heavy bore rifle for killing big game.

> African game require *bone-crushers;* for any ordinary carbine possesses sufficient penetrative quality, yet has not the disabling quality which a gun must possess to be useful in the hands of an African explorer.
>
> — *H. Stanley: How I found Livingstone.*

Caffre's tightener, bread or food of any kind, as distinguished from drink.

Canteen, a road-side tavern; natives often call all kinds of drink *canteen.*

Dash (African Coast *patois*), a present or gratuity. Guinea negro, *dass.*

Debblish, a penny.

Footsac, be off! An apostrophe to drive away intrusive dogs. Apparently a compound of the French *foutre,* pronounced *foute,* and *sacré.*

Forloper, a man who walks in front of a team of oxen, acting as a guide.

Jimmy, a settler in his first year.

Kop, a lost, a solitary hill.

Ndaba, explained by quotation.

> *Ndaba,* a pure Zulu word, meaning affair or business, is in frequent use even among the whites. With the natives, it has a most elastic signification, and *ndaba* may mean a wedding, a beer-drinking bout, a quarrel, a trial at law, or a hanging.
>
> — *G. A. Sala: Illustrated London News.*

Sass (African coast). When a chief or other person becomes too bold, or powerful, or wicked, he is said in

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English negro slang to "get too much *sass*". The remedy for this is to make him drink "*sass* water".

According to news from the West Coast of Africa, there have been some human sacrifices in consequence of the death of a son of the King of Grand Jack. Selected victims were obliged to drink "*sass* water", a poisonous liquor, and were then pitched into the surf on the seashore. When the rollers dashed them ashore, men, women, and children cut at them with knives until they were dead. The chief of the tribe flies the British flag, and the captain of a trading vessel remonstrated with him in vain. — *St. James's Gazette.*

Scoff, food. The term is used by natives in the service of Europeans in South Africa. Danish *skaffe* (a naval term), to eat.

Scoff, scorf, to, to devour, eat voraciously.

A prospector, with ten donkeys and a waggon, had "outspanned" for the night, during the course of which a hungry lion *scoffed* (*Anglicè*, ate) one of the Jerusalems, and, being filled to repletion, was disinclined to wander from the scene. In the early morning, it being rather dark and the prospector and his niggers half asleep, Mr. Leo was "inspanned" as wheeler in mistake for the missing moke. The eight in front beat their record in the travelling line, and were glad to have the error rectified at dawn. — *Sporting Times.*

Scotchman, a florin.

Trek, to, to move away, depart. The expression "let's *trek*", i.e., let's go away, is used in England. A figure of speech. Properly to yoke oxen to a waggon. Dutch *trekken*, to draw.

The Boers of the Transvaal do not like it at all. They are selling their lands and *trekking* away into regions unpolluted by the presence of the miner. — *Pall Mall Gazette.*

Tronk. This is a Cape Dutch expression for gaol, just as in English a prison is called a "stone jug".

He informed me that he had just been in the *tronk*, and on my asking why, replied, "Oh, for fighting and telling lies!"

— *Lady Duff Gordon's Letters from the Cape.*

ADDENDA.

Addenda.

(NOT IN ALPHABETICAL ORDER.)

Black-boy grass (Australian), explained by quotation.

> Then there are the clumps of *Black-boy-grass,* so called because the drooping blades and central stem resemble at a little distance a native sitting crouched on the ground, with his spear held upright.
>
> — *Good Words,* 11/87 677.

Boomer (Australian). The adult male of the Great Kangaroo is popularly called the "Old Man" or *boomer.* — *Good Words* 11/87 678.

Blue spuadron, one of the (East Indian), a person having a cross of the Indian breed.

Foozle (American), a man who is easily humbugged, a fool. This common slang word, which appears also as *comfoozle,* meaning flattery, cajoling, or humbugging, is probably derived from the Anglo-Indian *foozilow,* meaning quite the same thing. This is in its turn from the imperative *p'huslāo* of the Hindu verb *p'huslānā.* It is to be remarked that many Hindu words came at an early date to the ports of Boston and Salem direct from India, and not through England. The prefix *com* is possibly the Hindu *kōm,* 'love'. To *comfoozle,* in Yankee, in fact means much the same as 'to mash', but it also applies to bewilder, to lead one off the head, or simply to fool and confuse, which all agrees with the Indian word. — *C. G. Leland: MS. of Anglo-Indian Terms.*

Tot (South African), a drink. In popular English, a small glass.

Swizzle (West Indian), a drink.

Buck (South African). To rear up, to jump like a *buck,* to jump and "cavort". Applied to a peculiar leaping of horses.

Sky-pilot (Australian), a parson.

Grinder (Australian), a small coin of money.

Banjo (Colonial and English), the name given by the patients in hospitals to a bed-pan, from its somewhat fanciful resemblance to the well-known and now fashionable musical instrument.

Fipenny (Australian), a clasp knife. The term is in common use in Australia, where it was introduced by the convicts.

First-chop (Pidgin). The word *chop* is Chinese for quality; e.g., He looks like a *first-chop* article.

Go under, to (American), a Western euphemism for death. Of Indian origin, and allusive of being put under the grass of the waving prairie, and also, it may be, sometimes of being under the knee of a conquering enemy. The idea and process of reasoning is the same as when the German uses *untergehen* to signify to perish.

> Poor Hawkeye felt that his time had come, and knowing that he must *go under* sooner or later, he determined to sell his life dearly.
>
> — *Hawkeye, the Iowa Chief.*

Gringo (American). A Spanish word, common in the South-West, or at least well known, meaning a flat, new-comer, stranger, an American or a foreigner. It corresponds in some respects to the „griffin" of India and China.

> When you play with a *gringo* take off that ar' green coat and silver buttons. I seen every hand you held rite in one of those buttons, like looking inter a looking-glass. — *Cleveland Sun and Voice.*

Head-serag (Bengalee and sea), a master, overseer, or other important personage. From *serang,* a boatswain, according to Hotten. Evidently the same as the provincial *head Sir Rag,* a principal, the chief agent or actor in anything.

Hoodlum (American), a vagabond or rough, a loafer. It was for a long time a Californian word, and is probably of Spanish origin. It may possibly be the pidgin English, *hood lahnt,* good, i.e., very lazy; *lahnt'o,* Mandarin.

Two *hoodlums* knocked down and nearly killed an aged priest in the streets of Versailles, France, the other day. — *Chicago Tribune.*

In San Francisco *hoodlums* are a class of young fools, corresponding in some degree to the English 'Arries. The *hoodlums* walk the streets arm in arm, upsetting everything in their passage "just for the sake of a lark".

Juckel, joakel, jucko (gypsy), a dog. Evidently from jackal. When the gypsies came to Europe, they gave the names of animals to which they were accustomed to those resembling them. Thus they called a swan a *sakkū* or pelican, and an elephant is in their language a *boro nākengro gry,* a large-nosed horse. It is remarkable that the gypsies did not take a Hindu word in this instance.

"Jackal is not apparently Anglo-Indian, being taken from the Turkish *chakāl.* But the Persian *shagāl* is close, and the Sanskrit *srigāla,* the howler, is probably the first form. The common Hindu word is *gidar*" (Anglo-Indian Glossary).

Kootoo or **kotow** (American), of Chinese origin, and signifying to bow down before. Misapplied, however, by many writers when used to denote flattery.

Consequently he has *kootooed* and salaamed before every travelling scribbler or story-monger, fearful that he would be dismissed by them to the dunce's stool for some solecism in manner or pronunciation. — *New York Tribune.*

Lagniappe (Creole American), a trifling commission or discount.

All New Orleans grocers give to every purchaser a *lagniappe.* If child or servant buys five cents' worth, *lagniappe* is expected and given rigidly, as though so nominated in the bond. It may be sugar, or spice, or candy. If the purchaser demand quartee (two and a half cents' worth) rice and quarter beans, two *lagniappe* are given. There are groceries in the French quarter where the chief business of the supplemental small boy is the rolling of brown paper sheets into cornucopias, and the filling of these horns of plenty with *lagniappe.* — *American Newspaper.*

This system is getting general now in London for grocers to give presents to all purchasers. The higher the purchase the greater the present. The practice is usual in France, and probably in most countries.

Lip-lap, a vulgar and disparaging nickname given in the Dutch East Indies to Eurasians, and corresponding to the Anglo-Indian *chee-chee* (Anglo-Indian Glossary).

Ladroneship (nautical), literally a pirate, but it is the usual epithet applied by the Chinese to a man-of-war (Admiral Smyth).

Buster (Australian), southerly wind of great violence.

> At frequent intervals during the day, the cattle, animated by a sudden impulse, broke back and made a determined charge through the drivers, with their heads turned homewards. Whenever this took place, the overseer, after turning them round, gave the mob a *buster* at a severe pace during the next half hour to take the wind out of them.
>
> — *Nichols: Wild Life and Adventure in the Australian Bush.*

> Wot odds arter all? We're jest dittos: I'm not bad
> at bottom, sez you.
> Well, thank ye for nothink, my joker. As long as
> I've bullion to blue,
> I mean to romp round a rare *buster*, lark, lap, take
> the pick of the fun,
> And, bottom or top, good or bad, keep my heye on
> one mark — Number One!
>
> — *Punch.*

Loafer (American and Colonial), originally a pilfering vagabond; now applied to idlers and hangers-about of every description. The term is now recognised and in common use in England. There have been many suggestions as to the origin of this now familiar word. Bartlett declares, rather boldly, that it came into the United States „probably from Mexico or Texas, and derives it from the Spanish *gallofero*, or *gallofo*, a vagabond". But this would imply the first Mexican war, at least, at the date of its advent. The word *loafer*, however, was common in New England and Philadelphia in 1834, 1835, but it was generally applied by boys to "pilfering". They would say in jest, "Where did you *loaf* that?" *Loafer*, merely as a drunken, thievish bummer, succeeded this.

At this time all the sketches of the genus *loafer* represented him as a petty pilferer, one who carried a gimlet and tube with him to steal whisky from the barrels, and who was popularly regarded as a lazy sponger of food and garments. In the first year of the *New York*

Herald, and in the sketches of J. C. Neal as well as in other "life pictures" of the time, the *loafer* is always a pilfering bummer of the lowest class. It was several years before the word was extended to mean a *flâneur* of any kind whatever. Bartlett says that "the origin of this word is altogether uncertain. Two etymologies have been suggested for it; namely, the German *läufer,* a runner (compare the Dutch *leeglooper* and *landlooper,* a vagrant), and the Spanish *gallofero,* abbreviated *gallofo,* whence the Italian *gagloffo* (?), a wandering mendicant, a vagabond. The Spanish *gallofa* means what was given to the *galloferos,* alms, vegetables, &c." It may here be observed that *läufer* in German thieves' slang is the abbreviate of *landläufer,* which means exactly and precisely a tramp or *loafer* in its later American sense. As regards the Dutch, there is in its low slang the word *loever,* from *loeven,* to go *(gaan),* to stroll about; but with the sense of going astray or out of the course. Compare (says Teirlinck) with *loeven, op zee van den koers of wijken, op side sturen* (to go aside out of the course — to luff). *Loever* is pronounced almost like *loafer,* and meaning the same, that is, one who idly strolls here and there, allows but little room for doubt as to its New York derivation. In old English cant *loaver* was the same with *loure,* to steal, as well as money. It would seem as if it had kept an unnoticed place in English slang, and then in America been influenced by or combined with the Dutch *loever,* or *loefer.*

Loblolly boy, a derisive term for a surgeon's mate in the navy. *Loblolly* is water-gruel, or spoon-meat.

Mean white (Colonial), a term of contempt among negroes for white men without landed property.

Mind your p's and q's (Australian), observe the details of etiquette.

Of *mind your p's and q's* Mr. Edward Fitzgerald, in the Australian Printers' Keepsake, writes, "This advice has a most distinct smack of its origin and extraction, and is now in general use in society which is probably

unaware of the source of its obligation. Most unmistakably it originated in the pardonable confusion with which a beginner is likely to treat 'characters' so much alike as *p* and *q*, when first making their acquaintance in a reversed form. It is a near relation of 'to speak by the card', to which it has a preferential claim on those who endeavour to fulfil the ceremonial law of politeness — etiquette".

Mufti, in (Common), in civilian's clothes. Originally Anglo-Indian, from a word signifying a priest. This is now a recognised term.

> Blessings flow
> From your bold eyes and brown moustache so tufty;
> But why, sweet Benedictine, choose to go so much in *mufti*?
> — *Punch.*

Mugwump (American), explained by quotation.

> *Mugwump* is an Indian word, and means a captain, or leader, or notable person. From this genuine original meaning it was an easy transition to the signifying a man who thought himself of consequence; and during the last contest for the Presidentship the name had a political meaning attached to it, by its application, in derision, to those members of the Republican party who, rejecting Mr. Blaine, declared that they would vote for his Democratic opponent, Mr. Cleveland, the late President. Such is the explanation, doubtless correct, given by Mr. Brander Matthews of New York. The name is now generally applied to those who profess to study the interests of their country before those of their party. — *Cornhill Magazine.*

Neat (Colonial), spirits without water, &c.

Liquor or spirit unmixed is "plain, straight, bald-face, reverend, pure, out of the barrel, bare-footed, naked, stark-naked, primitive, raw, in the state of nature, *in puris naturalibus*, unsophisticated, without a shirt, ah, don't mingle, aboriginal, unalloyed, untempered, cold-without, *neat* as imported, or *neat, simplex e munditiis*, uncorrupted, unmarried, virgin, and clean from the still". *Stonefence* is a drink of whisky plain, *a raw recruit* is a glass of spirits without water.

Poney (racing), £25. An arbitrary denomination like "monkey" and others.

> So there was much plunging on Blanch of Lancaster — *ponies*, tenners, fivers, even quids, were being dumped down enthusiastically.
> — *Sporting Times.*

Puggery (Australian). A strip of muslin wound round a hat or helmet, the ends hanging down the back to protect head and neck from the effects of the sun. Worn in hot climates.

Rack (Canadian). On the *rack*, constantly moving about, travelling; "always on the *rack*" is synonymous with "always on the move". *Rack* is an abbreviation of "racket", a Canadian snow-shoe.

Rance sniffle (Texas), mean and dastardly malignity. Peculiar to Georgia.

Rom (gypsy), a gypsy, one of the Romany race. The etymology of the word is uncertain. It would appear to have some affinity to the Hindu. *ram-na*, of Sanskrit origin, "to roam". These wanderers are now generally admitted to have come from Northern India, and probably a mixture of the Jāt, Dom, and other wanderers who, being driven out of India, about the tenth century coalesced and went to the West.

Mr. C. G. Leland believes that the ancestors of the gypsies must be sought, so far as name at least is concerned, among the Dom, a very low caste in India. But in the north of India, in the hill country, there are the Ḍomar or Ḍom allied to them who are not by any means so degraded. D and R are convertible in Indian tongues, and *ḍoi*, a wooden spoon in Hindu, is *roy* in gypsy. Mr. Leland has met with a Hindoo who declared that he once belonged to a tribe of Indian gypsies who called themselves *Rom*. He said that in their peculiar language *māro* oder *mānro* was bread. This is the word for bread in all gypsy dialects, but it is not found in any Indian tongue. Mr. Grierson, however, following the indication as to the Dom, discovered in India that among the Bihar Doms, *maro* means wheat.

As mandy was pirryin' pre the drom,
I dicked the patteran of a *Rom*,
Of a Romany chal as I did know
And the nav o' the mūsh 'os Petúlengro —

As I was going along the way
I saw the sign where a gypsy lay,
Of a gypsy man whom I did know,
And the name of that man was Petúlengro.

Run, to. This verb is applied in England to several meanings besides the legitimate one, but in the United States of America and in the colonies it has taken a much wider range. Thus a man *runs* a grocery, a shop, a bank, or a church; and if he be a mayor, or a very influential person in a community, he is said *to run* the town. "I am *running* Latin just now", said a schoolboy, meaning that he was studying it.

Last week a horse in Duluth found a keg of lager with the head knocked in, and being thirsty, he drank it almost dry. In ten minutes he was waltzing about on his hind-legs, and remarking to every one whom he met, that if he didn't *run* that turn, he would like to know who the d—l did. — *Minnesota Newspaper.*

Some beople *runs* de beautiful,
Some works philosophie;
Der Breitmann solve de infinide
Ash von eternal spree!
— *Breitmann in Kansas.*

The term is being used in England.

To have a big boom was the general rage,
And every man's dream was *to run* or to "boss" all.
— *Punch.*

(American), the term is often applied to keeping of a household. "How much does *running* your house cost you?"

(Common), *to run* the show, to be the manager of any place of entertainment, theatre, circus, &c.

These two boys that *run* the shows in Argyle Street and elsewhere.
—. *Bird o'Freedom.*

Run up, to. Explained by quotation.

Anyhow there they were, and it required no uncommon degree of penetration to discover that their chief aim was to take note of every bid that was made by an unfortunate whose goods had been seized and *run him up* most villainously. I feel quite convinced that many persons who had come to repurchase their furniture might have got it, taking it at its market value, at half the sum they had to pay.
— *Greenwood: In Strange Company.*

Show (Australian), a chance, an opportunity, a turn.

Flanigan hesitated for a second; then he saw he had no *show*, and with an oath he let his rifle drop. — *Century Illustrated Magazine.*

It is often heard in the form, "give a fellow a *show*". "My friends", said a Baptist preacher, "if ever the devil

has anything to say for himself, you ought to give him a *show*". It has become one of the commonest of slang words in Australia. The expression probably comes from giving a person a chance of showing his cards, which, for example, he cannot do at *écarté* if his opponent shows the king, and only requires one point. Australians talk of giving a man a *show*, not having a blessed *show*, a mortal *show*. He hadn't a *show*, he was altogether outmatched.

Sling, to (Australian). *Sling* your daddle, give me your hand, shake hands.

To *sling*, to blow the nose with the naked fingers; generally to talk, to fling, as to *sling* patter, *sling* abuse.

> But Jack could always *sling* touching patter, you never heard such a crying tongue. — *New South Wales Paper.*

Take it in snuff (English and Colonial). This old slang phrase, which dates from a time long anterior to the supposed introduction of the tobacco plant into Europe by Sir Walter Raleigh, occurs in plays of the Elizabethan and Shakespearian era. It does not appear to have originated in the habit of snuff-taking, nor would the appositeness or appropriateness of the phrase have been palpably apparent if it had done so. *Sniff*, in its primary acceptation, means a movement of the nostrils, expressive either of annoyance or displeasure at a disagreeable smell, and by metaphorical extension a sign of scorn or anger at any person or thing that is offensive to either the moral or physical sense. It is curious to note how often the consonants *sn* are found as the initial sound of words that express anything disagreeable, and that are manifested by the action of the nose. Among others, sneeze, snore, sneer, snort, snarl, snigger, &c., all more or less suggestive of an unpleasant meaning.

Tanner (English and Colonial), a sixpence. Hotten says of it: "Perhaps gypsy *tawno (tāno)*, little, or Latin *tener*, slender". It is more likely to have been derived directly by the ancestors of the gypsies from the Indian silver coin *tanga* or *tana*, which has been rated from fivepence

(Malcolm, 1815), to sevenpence-halfpenny, which is its present value in Turkestan (Anglo-Indian Glossary). This would make its average value sixpence. The obvious derivation is the Sanskrit *tañka,* a weight of silver equal to four moshas, a stamped coin. The word has been in use over a vast extent of territory. The threepenny piece *(ruppeny bitto)* is the only coin which is specially called little in gypsy, and it is most unlikely that a sixpence would be called a particularly small coin while fourpenny, threepenny, and even twopenny silver coins were in circulation.

> Old Alec don't like to win with favourites. I shall 'ave my *tanner* on Timothy. — *Sporting Times.*

Tenner (English and Colonial), a ten-pound note.

> "No money?" "Not much; perhaps a *tenner*".
> — *Hughes: Tom Brown at Oxford.*

> *Bookie* (holding out his hand): "Evens".
> *M. P.:* "Yes; a *tenner*. I'll settle after the race".
> *B.:* "All right. What name?"
> *M. P.:* "Brown-Smith, R. H. A."
> *B.:* "Oh, one of your bloomin' initials is enough!"
> — *Sporting Times.*

There you are (popular), meaning that you are all right. "Manage it properly, and *there you are.*"

Thimble. This, in canting, generally means a watch. The gypsies, however, apply it to both watch and purse; and this confusion of terms is also to be found occasionally among thieves in America. It is probable that the Romany word meaning purse is by far the oldest, since in Hindu *Zambil* is a purse or wallet. Gypsy is popularly supposed to be a *mélange* of many languages; but in the Anglo-Romany about forty-nine words out of fifty are not merely Hindustani, but to a very great extent indeed Hindi-Persian, approximating often much more closely to an old form than modern Hindu itself. This was the opinion of the late Professor E. H. Palmer.

Tosher (nautical), a man who steals copper sheathing from ships' bottoms, or from dockyard stores. Probably from *tasi,* a copper basin in Turkish-Persian.

Yob, boy. An example of back slang largely used by costermongers, which simply consists in spelling (more or less accurately) words backwards. Thus, "Hi, *yob*, kool that enif elrig with the nael ekom. Sap her a top o'reeb or a tib of occabot", is "Hi, boy, look at that fine girl with the lean moke (donkey). Pass her a pot of beer and a bit of tobacco". The art or merit of this form of slang consists in the rapidity, often most remarkable, with which words can be reversed. Thus Mayhew, wishing to test the skill of a professor of the art with a word not in common use in the market, asked a coster friend what was the back slang for hippopotamus. At once he answered "sumatopoppy". Back slang largely mingles with the older and more legitimate argot or thieves' slang.

Yob-gab, boys' talk. This is a jargon used by costermongers, thieves, and tramps to enable them to talk about their doings without being understood by the uninitiated. It is seldom if ever seen written or printed. The "language" is simple enough, and when the key is known there is no difficulty in talking oneself, or in understanding the talk of others. The simplest form of *yob-gab* is the spelling of words letter by letter, with the addition of a consonant after each vowel, and a vowel after each consonant. Thus legs is *li-et-gi-si*; but as any vowel or consonant may be used, the same word may be expressed in several different forms; thus *la-el-go-su, le-em-gu-so, lo-es-ga-se, lu-es-ga-so.* Man is represented by *mu-al-nu, mi-at-ni, mo-ad-no,* and so forth, through numberless variations, which make the jargon more puzzling to any one who hears it spoken, the same word being varied at the will of the speaker. The jargon is easily learned, and amongst costers and their children it was, a quarter of a century ago, quite common, and teachers in the Ragged Schools in Kent Street, and the Mint in Southwark, and the district visitors got quite familiar with it, through hearing it in use by both parents and children.

Alleviator (Australian), a drink; refreshment. "A long sleeved'un", when taken from a long glass.

Andrew Millar (Australian). Among Australian smugglers the nautical term *Andrew Millar* still survives for a revenue cutter.

Amen-Snorter (Australian), a parson.

> In Maori-land it is impossible to swing any kind of cat without smiting some variety of *Amen-Snorter*. Still the saints are not happy. They have just held at Wellington a 'United Ker-ristian Conference' to ruminate on the sinfulness of things and the scarcity of the unsanctified three-penny. A Rev. vessel, one Potter, opined that the meagre quantity and inferior quality of family devotion accounted for the depleted condition of the 'treasury of the Loard', and suggested that steps should be taken 'to find out what families omit this important duty'. Since which all the dead-beats and suspected hen-snatchers plead when before the Binch that they were 'only mouching round to find out whether the family neglected its religious dooties, yer washup'. — *Bulletin. Nov.* 24. 1888.

Angels Altogether (West Indian). *See p. 95.* — A sobriquet applied to habitual drunkards. It originated about the year 1876, and was, in the first instance, a *bon-mot* of a wellknown sugar planter on the East Coast Demerara. A negro hand, notorious for his hard drinking, applied for a holiday, and the manager having a suspicion that Quashie wanted it simply to go 'on the drink', bantered him as follows: — 'John! you were drunk on Sunday?' 'Yes, massa!' 'Monday too?' 'Yes, massa!' and on the question being repeated as regards Tuesday, Wednesday, Thursday, and Friday, it elicited similar responses, whereupon the 'boss' quietly, but pointedly said, 'But John, you can't be an *angel altogether*, you know!' The story got abroad, caught on, and in a short time the whole colony rang with the expression.

At that (American and Australian). *See p. 2.* An intensitive phrase tacked on to the end of an assertion or statement already made. 'He's a slick 'cute rascal, and a pretty demon *at that*', i.e., he is a rascal of rascals, an adept at villainy. It is a purely cant phrase, and has achieved a degree of popularity quite out of proportion to its merits — if any. Proctor suggests that the expression is an abbreviation of 'added to that', but others regard it as the German *dazu*, a theory which is not improbable, in view of the large German element in the States.

A miner from Wadesville, was spoken of as an ancient Mollie — Cooney being actually what the detective assumed to be, and a sharp one *at that.* — *Pinkerton's 'Mollie Maguires and Detectives'*, 1882.

Worth a year's subscription, and cheap *at that.*

— *Forest and Stream*, March 15. 1888.

Who would have supposed that the self-contained Mr. French, the icily regular T. Henry French, with a disposition as undemonstrative as the Alpine *Edelweifs*, would suffer his temper to go away because of the loss of a hat — aye, and of an old hat *at that.*

— *New York Herald*, July 22. 1888.

Whips or stocks of tin (Australian), any amount of money.

Whips of time (Australian), abundance of time.

Sooner, a (Australian), a weak idler, a lazy good-for-nothing.

Bark, a stringy (Australian). In Australia 'ne'er-do-wells' are termed sundowners; dry hash; or, *a stringy bark.*

Bail up! also Bale up! (Australian). A bushranger's phrase for 'stand and deliver!' 'Shell out!'

'Bail up! Bail up!' shout the two red-veiled attackers, revolvers in hand. — *Blackwood's Magazine*, July 1880.

In times gone by, it was by no means an uncommon occurence [in Australia] for a coach to be 'stuck up' by a band of bushrangers, whose shouts of *Bail Up*, an invitation equivalent to our 'shell out', supported by revolver barrels, terrified the hearts of the passengers. But a coach is now seldom interfered with, and to 'stick up' is applied to less daring attempts to rob.

— *G. L. Apperson: All The Year Round*, July 30, 1887.

Hence, colloquially, a demand for instant payment. Equivalent to the English *Fork out! Stump up!* etc.

Bananaland, Bananalander (Australian). Queensland, and a native of Queensland respectively. Apparently from a large portion of that section of the fifth continent lying within the tropics, thus allowing of the cultivation of the banana tree *(Musa sapientum).*

Booted and spurred 'Cornstalks' and *Banana-men* (natives of New South Wales and Queensland respectively).

— *Chambers's Journal*, Feb. 20. 1886.

Paddy Slavin came from Queensland with the reputation of having beaten all the *Bananalanders.*

— *Melbourne (Victoria) Sportsman*, March 23. 1887.

His friends rallied up to congratulate him, and see him through, after the custom of the simple *Bananalander.*

— *Sydney (N.S.W.) Bulletin*, Feb. 26. 1887.

It may be interesting to note that a native of New South Wales is nicknamed a 'Cornstalk', because built somewhat tall and thin. Those whose stature is shorter, with circumference of wider dimensions in proportion to their height are said to be 'Nuggety'. The gum trees of Tasmania give the elegant nickname 'Gumsucker' to its inhabitants. In this practice antipodean colonists follow suit with their cousins across the Atlantic.

Billy (Australian and New Zealand). A bushman's tea-pot or saucepan.

> They got enough flour from Sydney to make their 'dampers', and enough tea to boil in their *billies*.
>
> — *G. A. Sala* in *'Daily Telegraph'*, Sept. 3. 1885.
>
> A *billy*, or small tin can, for boiling tea or coffee.
>
> — *G. Sutherland, 'Australia'* p. 104. 1886.
>
> Refusing a pressing invitation to stay and spend Christmas with the good people with whom I had been boarding, and heeding lightly their remarks as to 'new chum', 'dangers of the bush', 'all alone', 'strange country', etc., etc., I took a look at the map, and packed my 'swag'. Now a 'swag' proper, usually contains blankets, towels, *billy*, pannikin, and many other articles ..... The *billy* is off, but the roadman (Irish, of course) gives me a grateful cup of beer, and accompanies me to the hotel another mile down the road.
>
> — *Illustrations*, Oct. 1889. p. 22 & 28.

Billycock (Australian). *See p. 6.* The *billycock* of the antipodean colonies differs from the English headgear known by the name in being made of hard instead of soft felt, and in having a turned up brim. — *Farmer: Slang and its Analogues.*

Bim, bimshire (West Indian). *See p. 95.*

Black Hole (Anglo-Indian). Cheltenham, from the number of retired Anglo-Indians who live there.

> Gained for Cheltenham the . . . . title of *The Black Hole.*
>
> — *Notes and Queries.* 1878. 5 S. X., p. 234, col. I.

A popular name for the Kensington and Bayswater districts in London is *Asia minor,* on account of the many Anglo-Indians who, on their retirement, take refuge therein.

Blue squadron (Colonial). One of mixed blood; properly one with a Hindoo strain. Eurasians belong to the *blue squadron.* [Cf. Farmer: 'Slang and its Analogues', vol. I. See also the phrase *Touch of the Tar Brush.*]—*See* p. 105.

Break-down, a (Australian). A measure of liquor. — *See* quotation.

> To pay for liquor for another is to 'stand', or to 'shout', or to 'sacrifice'. The measure is called a 'nobbler', or a *break-down.*
>
> — *Frank Fowler: 'Southern Lights and Shadows'*, p. 53.

Bumbo (West Indian). The female *pudenda;* a term applied by negroes.

Bush or be bushed (Australian). *See p. 15.* Primarily to camp out in the bush; or to get lost in the bush. Hence a slang usage in which the expression is applied to a person in any mental or physical difficulty or muddle.

> An Australian says that he *is bushed* just as an Englishman, equally characteristically, declares that he is fogged.
>
> — *All the Year Round,* July 30. 1887. p. 68.
>
> 'We shall have *to bush it,* mate', I said. 'That's so', said Lilly Trot, unconcernedly; but looking about him sharply, despite his apparent carelessness, for a suitable spot to camp on. — We were on horseback, with blankets before us on our saddles, to provide for our getting *bushed.* We were prepared for rough times. I carried my revolver, and Lilly Trot had a villainous-looking black life-preserver up his sleeve, ready at a moment's notice for any emergency.
>
> — *B. L. Farjeon: 'In Australian Wilds.'* 1888.

Buster (Australian). *See p. 15.* A heavy storm from the south. Otherwise called in Sydney a Brickfielder.

> In anxious expectation we now awaited the result of this curious phenomenon of darkest night in day, which, accustomed to the portents that sometimes herald in the terrific *busters* of these southern seas, as most of us were, all declared they had never seen it equalled.
>
> — *Household Words,* Oct. 10. 1885. p. 463.

Cachunk! (American and Colonial). An interjection. Onomatopœic — the 'bow-wow' word of Max Müller — belonging to a class of exclamations intended to convey an imitation of the sound of a falling body. [German, *Kladderadatsch.*] Uncertain as regards orthography they are largely affected in the Southern and Western States of America. Mainly of recent origin, though two, Keswollop and Kewhollux rare in the States, are not unfamiliar to English ears. Examples are: — Caswash; Cawhalux; Chewallop; Casouse; Cathump; Katouse; Katoose; Kelumpus; Kerchunk; Kerplunk; Kerswosh; Kerslosh; Kerswollop; Kerblinkityblunk; and Kerblam.

Camp (Australian). *See p. 16.* *To go to camp,* to go to bed; to take rest. [From the practice in the early settlers' days of forming a camp whenever a halt for the night was called.]

To go to camp, by a transference of its original meaning, now signifies, in the mouth of a dweller in houses, simply 'to lie down', 'to go to bed'. — *All the Year Round,* July 30. 1887. p. 66 col. 2.

Cape-Nightingale (Colonial), a frog.

The very smell of the water and the din of the huge frogs, *Cape nightingales* as we call them, revived them.

—*H. A. Bryden: 'Kloof and Karroo, or Sport, Legend, and Natural History in Cape Colony'.* 1889.

Caffre's lightener (South African). A full meal. French, *une lichance* (from *licher* = *lécher,* 'to lick').

I asked him [a young black shepherd at the Cape] to sing; and he flung himself at my feet, in an attitude that would make Watts crazy with delight, and crooned queer little mournful ditties. I gave him sixpence and told him not to get drunk. He said, 'Oh, no! I will buy bread enough to make my belly stiff; I almost never had my belly stiff'. He likewise informed me that he had just been in the *tronk* [Cape Dutch slang for a prison, answering to the English stone-jug], and, on my asking why, replied, 'Oh, for fighting and telling lies'. — *Lady Duff Gordon: 'Letters from the Cape'.* 1864.

Cascade (Australian). In Tasmania beer is called *Cascade* because manufactured from *'cascade'* water. Cf. *Artesian* p. 1.

Catherine Hayes (Australian). *See* quotation. [The derivation may presumedly be traced to the immense popularity of the Irish singer at the antipodes.]

[A liquor consisting of] claret, sugar, and nutmeg.

— *Frank Fowler: 'Southern Lights and Shadows'*, 1859, p. 53.

Cheese, the (common). Anything first-rate or highly becoming. The late Col. Yule said the expression was common among young Anglo-Indians, e.g., 'my new Arab is the real *chiz*', i.e., 'the real thing', a fact which points to a Persian origin.

Chit, chitti (Anglo-Indian). *See* p. 63. A letter; corruption of a Hindoo word.

[They] may know his terms by sending a *Chit.*

— *Seton-Karr,* I, 114.

He had brought a note or *Chitti,* as they call it in those parts [Bengal].

— *Chambers's Journal,* June 25. 1887. p. 411.

Chop (Colonial). *See* quotation.

West African (New Calabar) slang for cannibalistic practice. He's *chopped*, i.e., he is eaten. — *Sheffield Telegraph*, April 1871.

Chop-Chop (pidgin), *See* p. 83. Immediately; quickly.

'Chow-chow is not fish, but food', explained Conway, laughing, 'and *chop-chop* only means directly'.

— *Jas. Payn: 'By Proxy'*, ch. II. 1878.

Chul or **Chull** (Anglo-Indian). *See* p. 63.

In Calcutta *chul* is a word that you hear fifty times a day. A lady tells you that her new Ayah will not *chul* at all; the proprietor of that popular weekly journal, the *Hooghly Dacoit* . . . tells you that he is going home for six months; but that he has an able editor, and that the paper will *chul* very well during his absence. The *chul*, I apprehend, means to go on, to proceed, to do.

— *G. A. Sala*, in *'Illustrated London News'*, June 19. 1886. p. 644.

New chum (Australian). *See* p. 33. A new arrival in the colony; a 'greenhorn'; or 'tenderfoot'.

'I suppose you're a stranger, or as we calls 'em, a *new chum*, ain't you?' — *Earles: 'Ups and Downs of Australian Life.'* 1861. p. 199.

In these colonies [Australia], where pretty nearly every one has made several sea voyages, that subject is strictly tabooed in all rational society. To dilate upon it is to betray a *new chum*.

— *E. Wakefield: 'Nineteenth Century'*, Aug. 1886. p. 173.

New Chum (Forbes): — The first instalment will be due, etc.

— *Town and Country*, Feb. 16. 1889. *'Answers to Correspondents'.*

Cockatoo-farmer (Australian). *See* p. 17—18. In Victoria and New South Wales a small farmer or selector. A term of contempt used by large holders in describing agricultural squatters with small capital. [Probably an allusion to their numbers: a comparing to the rush for land, the swooping of cockatoos in myriads in new sown corn.]

The small farmers [in Australian wool districts] contemptuously called *cockatoos* are the fathers of fire, the inventors of scab, the seducers of bush-hands for haymaking and harvesting [and many other heinous crimes]. — *H. Kingsley: 'Hillyars and Burtons'*. 1865. ch. lx.

The shepherd king tries to steal a march upon the poor *cockatoo*, as he contemptuously calls the small farmer.

— *G. Sutherland: 'Australia'*. 1886. p. 64.

I venture to differ from my correspondent when, in telling me that 'cocky' is Australian argot for a small farmer, adds, 'by-the-by, you never hear the word "farmer" over there . . . many scores of times

at the Antipodes I have heard agriculturists, whose holdings were small, spoken of, not as 'cockies' but as *cockatoo farmers.*'

— *G. A. Sala,* in '*Illustrated London News*', March 12. 1887. 282, col. 2.

Competition-wallah (Anglo-Indian). *See* p. 63. One who enters the Indian Civil Service by examination. [From Competition + Hindustani *wallah,* 'a man' or 'person'.

1863. G. O. Trevelyan, Title, *The Competition Wallah.* — It is quite certain that, if justice is ever to be done to India, our *Competition Wallahs* must not be encouraged to look upon it as a mere Tom Tidler's ground, where they are to remain just so long as they require for picking up gold and silver (in the form of pension and savings). 1886. *Ill. Lon. News,* Jan. 9., p. 31. col. 3. —

Coo-e-e-e, or **Coo-ey** (Australian). A signal cry of the Australian blackfellow, adopted by the invading whites. The final 'e' is a very high note, a sort of prolonged screech, that resounds for miles through the bush, and thus enables parties that have lost each other to ascertain their relative positions.

Coo-e-e is the Australian cry for help. When the two hands are used, and the *Coo* properly pitched, it can be heard a wonderful distance. Whenever a *Coo-e-e* is heard in the bush it is a matter of conscience to answer it and see what is amiss.

— *Graphic,* July 7, 1883. p. 6. col. 3.

A common mode of expression is to be 'within *cooey*' of a place. Originally, no doubt, this meant to be within the distance at which the well-known *cooey* or bush cry, could be heard; now it simply means within easy reach of a place. To be 'within *cooey*' of Sydney is to be at the distance of an easy journey therefrom.

— *G. L. Apperson,* in '*All the Year Round*', July 30. 1887. p. 67. col. 1.

It is solely on this, or the mad theory, that one could account for the startling effects of Jim's *Cooee* or otherwise to the belated wanderer it would have been a revelation of joy and rescue.

— *E. S. Rawson, 'In Australian Wilds.' 'A Queensland Mystery.'* 1889.

Cornstalk (Australian). *See* p. 18. Generic for persons of European descent, but especially applied to girls. The children of Anglo-Australians are generally taller and slighter in build than their parents. Originally a native of New South Wales; now general. cf., Bananalander.

The stockman — a young six-foot *Cornstalk* (or native of New South Wales). — *Chambers's Journal,* March 21. 1885. p. 191.

A native of New South Wales is known as a *cornstalk*.

— *G. L. Apperson*, in *'All the Year Round'*, July 30. 1887. p. 67, col. 2.

Auld Jamie Inglis has written 'anither buik, ye ken' . . . . for the delectation of the youthful *Cornstalk's* mind.

— *Colonies and India*, Nov. 14. 1888.

Cum-Annexis (West Indian). *See* p. 96. One's belongings; specially applied to one's wife and children. [In allusion to a legal locution connected with land transfer in Demerara. The outlying farms of estates come under this general description; e.g., Belair, (a well-known property) *cum annexis* includes, amongst others, estates formerly known as La Penitence, Turkeyen, Cuming's Lodge, Industry, etc., and in official documents this congeries of estates is spoken of as Belair *cum annexis*.]

Currency (Australian). *See* p. 19. A colonist born in Australia, those of English birth being Sterling. [In allusion to the colonial and home mintages, which, identical in value, present one or two strongly marked points of difference.]

When gold was found in Victoria he crossed over to that port and robbed. One day he robbed the tent of an old man, a native of the colony, who was digging there with his son, a lad of fifteen. Now these *currency* lads are very sharp and determined.

— *C. Reade: 'Never Too Late'*, 1856. ch. lxxxv.

Damper (Australian). Unleavened bread made of flour and water and baked in thin ca[redacted] frying pan or on a flat stone in wood ashes.

They got enough flour from Sydney to make their *dampers*.

— *G. A. Sala*, in *'Daily Telegraph'*, Sept. 3. 1885. p. 5, col. 5.

They must at least receive a 'pannikin' of flour and be allowed to bake it up into a piece of *damper* at the cooking fire.

— *G. Sutherland: 'Australia'*, 1886. p. 77.

Drum (Australian). A bundle carried on tramp; generally worn as a roll over the right shoulder and under the left arm. Also Bluey and Swag.

Here are a few more items of Australian slang kindly forwarded to me by a correspondent:— 'To hump one's swag', or *'drum'*, i.e., to pack up a bundle to be carried on the shoulders.

— *G. A. Sala*, in *'Ill. London News'*, March 12. 1887. 282/2.

I was just debating whether I had better 'hump my *drum*'.
— *Family Herald,* Feb. 8. 1890. p. 227.

Dry-Hash (Australian). *See* p. 21. A miser; or Bad Egg; also, by implication, a loafer.

In Australian parlance . . . a *dry-hash,* or a stringy bark, that is, a ne'er-do-well. — *All the Year Round,* July 30. 1887. p. 66.

Fat (Australian). Good. [An old English usage.]

O, for a bowl of *fat* canary, Rich Aristippus, sparkling sherry! Some nectar else from Juno's dairy, O, these draughts would make us merry.
— *Middleton* [Works, II., 422.] d. 1626.

As 'good' in English is *fat* in Australian, the story is probably true about the missionary — not a story of Dr. Lumholtz's. After many years of work in the field, this good missionary was taken apart by some anxious but meagre inquirers in his flock. Sir, said they, must a man be very *fat* to enter the Kingdom of Heaven? He was able to reassure them. — *Speaker,* Feb. 22. 1890. p. 212. col. 2.

List of Words
contributed by Prof. W. Sattler of Bremen.

Babooese. [*cf. p. 55.*] The love of the Baboo or native gentlemen for big words, high-sounding and stereotyped phrases, and great rolling sentences, has given rise in Calcutta to their style being commonly termed Babooese. — *Chamb. Journal. 1880. pag. 609.*

Swagman. [*cf. p. 46.*] That nomadic portion of the Australian population known as "swagman". — *Id. 1885. 285.*

Swag. [*see* Billy *p. 118.*] He carries on his back his house in the shape of a tent, and very often all his wordly goods into the bargain, rolled up in his "swag". — *Id.*

Wallaby. [*cf. p. 50.*] Here is one "on the Wallaby" as swagging through the country is called.

Lime-burner. I ain't altogether a lime-burner yet (that is, a person without money). — *Id. 286.*

Lay on. It so happened that I could, and did, lay him on to some work at fencing, which when finished, and the greater portion of his cheque "*knocked down*" he will, just as likely as not, start on another walking tour half [redacted]ross Australia.

[redacted]ood bust. Their work finished and paid for, they make for the only enjoyment they know of that the bush has to offer; that is, what they call "a good bust", or, in other words, a drunken spree. — *Id.*

Good money. No matter that they are making "good money", as they call payable piece or contract work, they will not stay for long; and when they would willingly

have been kept for a dozen years, as many months finds them rolling up their "*drums*" for another trip "on the wallaby". Of course, the "*busting*" process does not hold good with all these people.

Married ones are rare, for they leave the "*missis an' the kids*" in some kind of a home.

There is no class or condition of people without its discreditable, hopelessly incurable residuum, and the swagmen of the colonies are no exception. "*Sundowners*", "*Whalers*", and "*Benders*" — so the loafers of the community are known. — *Id.*

Bush-telegraph is the term by which news is conveyed by human agency over hundreds of miles of country; and it really is wonderful how news is disseminated throughout the length and breadth of unsettled districts by means of these wanderers, passed from one to the other. Then, in an incredibly short space of time all unemployed workers within a radius of two or three hundred miles are steadily marching towards Bundelgobie, in hopes, as they would express it, of getting "*put on and knocking out a bit of a cheque*". — *Id. 287.*

Shank's pony (Lunas: vulg. *to ride shank's nag,* to walk on foot). Give him "*shank's pony*"; then, when he is tired, he throws off his swag, pitches his tent and is in camp at once. — *Id.*

Bush "larrikin", [*cf. p. 30.*] sharp-featured, freckle-faced, and precocious g[illegible]er around to stare at the poor "*chummy*" with his fa[illegible]ed cheeks. — *Id.*

Free pass. A few days after the new colonists landing, a "free pass" from the government carries him by train as far as the railway runs.

Bushed. [*cf. p. 119.*] Far out, when stations are few [illegible] far apart, and faint tracks, or blazed lines, alone point out the route over plain or through forest, swagmen are often "*bushed*", to be found sometimes in course of years as bleached skeletons. — *Id.*

Ante up. [*cf. p. 1.*] The last game of euchre or *ante up* is played. — *Chamb. Jounal. 1890. p. 311.*

Billy. [*cf. p. 118.*] We see him approaching with a flagon, or *billy*, of steaming hot coffee. — *Id.*

Jackaroo, the young man getting experiences is so called. — *Id. 310.*

Larrikins. [*cf. p. 30.*] New York has its "corner-men", Melbourne and Sydney their *larrikins,* while in the United Kingdom they are generally known as roughs. — *Graphic. 23./8. 91. 194.*

Slushy. At which time the cook's mate, or *slushy*, appears with buckets of tea. — *Chamb. Journ. 1890, 312.*

Woolshed. The *woolsheds* and huts where the shearers and shed-hands live during the shearing season about one mile from the homestead. — *Id. 310.*

Picker-up. The fleeces as they are shorn off by the shearers, are picked up by the boys, called "picker-up". — *Id. 310.*

Skirters. Behind these tables stand the wool-rollers or *skirters,* whose business it is to take off any dirt or inferior wool from the fleeces. — *Id.*

Rouseabout. The other hands connected with the shed mess and sleep in huts apart from the shearers, and are termed *rouseabouts.* — *Id. 311.*

Brownie. The usual slices of *brownie*, or cake. — *Id.*

The cook's mates appear again with what is called lunch, which ushers in our old friend *brownie*, or cake, and plenty tea. — *Id. 312.*

Every now and again men are discharged for persistent bad shearing. This they call *"getting the bullet"* or being *"shot"*. — *Id. 312.*

Laster Stripes" as the tiger is familiarly termed in *India.* — *Ill. News. 21./12. 89. 782,*

of the *wallaby.* — *All the Year Round. 9./2. 1867.*

Pentonviller (former inmates of the Penitentionary P. in London) Lawyers and "old lags", doctors and *Pentonvillers* and indeed all sorts of men are to be seen on the wallaby. — *pag. 157.*

The **"model"** or Pentonville is easily distinguished. — *158.*

Cranky men (?). Worn-out old men, who are only fit for the Benevolent Asylum, and "*Cranky men*" form by no means a small quota of the whole. — *157.*

To coil. It is the custom of a traveller to make a homestead at sundown, and, if possible, never to pass one during the day. To effect this, if the stations are near together, he "*coils*" in the bush, out of sight of the road, until it is time to go up. — *158.*

When they have supped, the "*specimens*" retire to the dormitory, where they scramble for any old sheepskins they may be fortunate enough to find, which they use as "*hippers*" to ward off the hardness of the boards from their bones. — *Id.*

Slinging the probe. Some of these worthies make a profession of the Wallaby, and never take employment when offered. Such as these make the practice of "slinging the probe", which means stealing bread and meat for the next day's dinner, and which they secrete in handy pockets while they are at supper. — *Id. 158.*

Cockatoo. [*cf. p. 121.*] Some marry, purchase a few acres of ground, and start as *cockatoos*, or carriers. — *Id. 159.*

Knock-about-work. The station hands, men who are employed by the week to do what is called *knock-about-work.* — *Id.*

Caller. Some few settlers expect the "*callers*" to chop a certain quantity of wood, others to cut chaff. — *Id.*

Any hole is supposed good enough for them to sleep in, the room set apart for a dormitory being supplied with a few stretchers and blankets, and going by the name of "*the lushington's crib*", or "the *dead-house*". — *I*

APPENDIX.

AUSTRALIAN ENGLISH.*

THE circumstances of a new colony naturally cause additions to the word-stock of the mother country. New occupations and modes of living need new words to describe them, or, as often as not, the settler not being of an inventive disposition, old words are used in a new sense.

The 'bush' — itself an old word used in a new sense — has been most prolific in new phrases. Everyone who lives in the country, whether on a station or in a farm, but not in a township, is called a 'bushman', although properly speaking this designation only applies to a person who lives in the 'bush' or unsettled country. 'Bushranger' is another word of the same derivation, which it is needless to explain. Of course you know what a 'squatter' is. It is strange that the same word which in America is used to denote the lowest class of settlers — the man who settles upon somebody else's land and pays no rent — is here a synonym for aristocrat. The term 'farmer' is applied exclusively to the agriculturist, and a squatter would be very much offended if you called him a sheep-farmer. The squatting class in Australia correspond to the landed gentry of England. The farmer is usually legally known as a 'selector', because under the Land Act he selects a piece of ground — perhaps in the middle of the squatter's leasehold — and purchases it on credit for agriculture. A 'cockatoo' is a selector who works his piece of land out in two or three years, and having done nothing to improve it, decamps to select in a new district. A 'run' is the least improved

* See the articles: *Australisches Englisch by Karl Lentzner,* and *Australischer Volkscharakter by H. Klinghardt* in "Englische Studien" Vol. XI.

kind of land used for sheep, but the word is used almost alternatively with 'station', which denotes an improved run. The run may be a mere sheep-walk, but a station is bound to have a house attached to it, and fenced 'paddocks' or fields. The storekeeper is the lowest official on a station. Next above him is the 'boundary-rider', whose duty it is to ride round the boundaries of fenced runs, to see that the fence is kept in good order, and that the sheep do not get through it. A 'stockman' is naturally the man who drives the stock, and the 'stockwhip' a peculiar short-handled long whip with which he drives them. A 'cabbage-tree' is an immense sun-protecting hat, rather like the top of a cabbage-tree in shape. It is much affected by bushmen. A 'billy' is the tin pot in which the bushman boils his tea; a 'pannikin', the tin bowl out of which he drinks it. A 'waler' is a bushman who is 'on the loaf'. He 'humps his drum', or 'swag', and 'starts on the wallaby track'; *i.e.*, shoulders the bundle containing his worldly belongings, and goes out pleasuring. A 'shanty', originally a low public-house, now denotes any tumble-down hut.

Apart from bush terms, there are town appellations, such as 'larrikin', which means a 'rough'. The word is said to have originated with an Irish policeman, who spoke of some boys who had been brought before the Melbourne Police Court as 'larriking around', instead of 'larking'. To 'have a nip' is to take a 'nobbler'. A white man born in Australia is a 'colonial', vulgarly a 'gum-sucker'; if he was born in New South Wales, he is also a 'corn-stalk'. An aboriginal is always a 'black fellow'. A native of Australia would mean a white man born in the colony. The diggings have furnished the expressive phrase 'to make your pile'. A 'nugget' — *pace* Archbishop Trench — was a Californian importation. When speaking of a goldfield a colonist says 'on'. Thus you live 'on Bendigo', but 'in' or 'at' Sandhurst — the latter being the new name for the old goldfield town. To 'shout' drinks has no connection with the neuter verb of dictionary English. A 'shicer' is first a mining claim which turns out to be useless, and then anything that does so. There is room for a very interesting dictionary of Australianisms. But I have no time to collect such a list. The few words which I have given will serve as an indication of the bent of colonial genius in the manufacture of a new dialect; and as they are given without any effort, just as

they have come to my mind in the course of one evening's thinking as I write, they may fairly be taken as being amongst the commonest.

R. E. N. Twopeny, Town Life in Australia. London 1883, *p.* 243—246.

South Australia.

THE first thing that struck me (at Adelaide) — and the impression remained during all my stay in Australia — was the pure English that was spoken there.

They do not raise the voice at the end of a sentence, as the Americans do, as if with a challenge to differ from them. They drop it courteously like ourselves. No provincialism has yet developed itself. The tone is soft, the language good, the aspirates in the right places.

J. A. Froude, Oceana or England and her Colonies. London Edition, p. 73.

Victoria.

THERE is not in Melbourne, there is not anywhere in Australia, the slightest symptom of a separate provincial originality either formed or forming.

In thought and manners, as in speech and pronunciation, they are pure English and nothing else. There is more provincialism far in Exeter or York than in Melbourne or Sydney.

J. A. Froude, Oceana or England and her colonies. London Edition, p. 135.

New South Wales.

ONE thing struck me especially, both here (Sydney) and at Melbourne, that there was no provincialism, either formed or tending to form. One county in England differs from another county. Devonshire has one voice and manner, and Yorkshire

another voice and manner. The Devonshire man and the Yorkshire man can scarcely understand each other when they are eager and fall into dialect. The Australians speak all pure English as it is taught in schools. There are no local distinctions among themselves. There is no general tone, like the American, that my ear could detect. I could not tell whether to be pleased or not at this. On the one side it showed how English they yet were; on the other, it indicated that they were still in the imitative stage. Original force and vigour always tend to make a form for themselves, after their own likeness.

J. A. Froude, Oceana or England and her Colonies London Edition, p. 163.

AUSTRALIAN NEWSPAPERS.

AUSTRALIA is essentially the land of newspapers. The colonist is by nature an inquisitive animal, who likes to know what is going on around him. The young colonial has inherited this proclivity. Excepting the Bible, Shakespeare, and Macaulay's 'Essays,' the only literature within the bushman's reach are newspapers. The townsman deems them equally essential to his well-being. Nearly everybody can read, and nearly everybody has leisure to do so. Again, the proportion of the population who can afford to purchase and subscribe to newspapers is ten times as large as in England; hence the number of sheets issued is comparatively much greater. Every country township has its weekly or bi-weekly organ. In Victoria alone there are over 200 different sheets published. Nor is the quality inferior to the quantity. On the contrary, if there is one institution of which Australians have reason to be proud, it is their newspaper press. Almost without exception it is thoroughly respectable and well-conducted. From the leading metropolitan journals to the smallest provincial sheets, the tone is healthy, the news trustworthy. The style is purely English, without a touch of Americanism. Reports are fairly given; telegrams are rarely invented; sensation is not sought after; criticisms, if not very deep, are at least impartial, and written according to the critic's lights. Neither directly nor indirectly does anybody even think of attempting to bribe either conductors of journals or their reporters; the whole press is before everything honest. Although virulence in politics is frequent, scurrility is confined to a very few sheets. The enterprise displayed in obtaining telegraphic intelligence and special reports on the questions of the day, whether Australian or European, is wonderful, considering

the small population. In literary ability the public have nothing to complain of.

Melbourne attracts to itself most of the able and clever men in literature and journalism. There is a pleasant press club there called the 'Yorick', which forms a sort of literary focus; and for one clever writer whom you find in the other colonies put together, there are two in Melbourne. It is the only Australian city which can claim to have anything approaching to a literary centre. It is no wonder, then, that the *Argus* is the best daily paper published out of England. There are people who assert that it is only second to the *Times;* but without going so far as this, there is ample room for surprise on the part of the stranger, and pride on that of the Australian, that so excellent a paper can be produced amidst so small a population, and under so great difficulties of distance from the centres of news and civilization. The *Argus* will compare favourably with the *Manchester Guardian, Leeds Mercury*, or any other of the best provincial journals. In many respects it will be found superior to them; but although the amount of reading matter it contains is often larger than in the *Standard* or *Daily News*, it cannot reasonably claim comparison with them. The leading articles are able, though often virulent; the news of the day well arranged and given in a concise, business-like manner; the telegrams — European, intercolonial, and provincial — are full, the expenditure in this department being very large. Literary articles are more numerous than in the London dailies, and are generally well executed. The theatrical critiques, though the best in Australia, are somewhat poor. The reports of parliamentary proceedings, public meetings, etc., are exceedingly full and very intelligently given, and their relative importance is well estimated. Throughout, the paper is admirably proportioned and well edited, the paragraphs being much more carefully written than in any London paper except the *Times*. There is rarely a slipshod sentence to be found in any part of the paper, which is the more remarkable as slipshod writing is a noticeable characteristic of almost every other colonial paper. The leading articles are for the most part supplied by contributors not on the permanent staff, two university professors being amongst the best known. They also write reviews and literary articles, though the *doyen* in that department is Mr. James Smith, to whom the *Argus*

pays a retaining fee of £500 a year. Art criticism is also in Mr. Smith's hands; and although all his work is essentially bookish and wanting in originality, he thoroughly understands his subjects, and his style and language are excellent.

The paper and type used by the *Argus* are similar to those of the *Times*, and in the arrangement, contents, and general style of the paper the same model has been followed. The standard issue is an eight-page sheet about three-quarters the size of the *Daily News;* but when Parliament is sitting, a two or four-page supplement is nearly always issued; and on Saturdays the number of advertisements compels a double issue, which includes 'London Town Talk', by Mr. James Payne, and about half a dozen columns of reviews, essays, etc. On ordinary days four to five out of the eight pages are always covered with advertisements in small type, charged for at the highest rate obtainable in the colonies. The published price is threepence, and the circulation must be from ten to fifteen thousand.

As the *Argus* may be considered as the type of the Australian press at the highest point it has yet attained, it is worth while to make a short examination of a casual copy. The reading matter begins at the left-hand corner of page 6, with the heading 'Shipping Intelligence', under which we learn that six steamers and one sailing-ship have arrived in Hobson's Bay on December 21st, and that four steamers and one sailing-ship have cleared out. Next comes a Weather Chart of Australia and New Zealand, after the model of the one in the *Times*; and then follow the observations taken at the Melbourne Observatory, a synopsis of the weather, and the state of the tide, wind and weather at twenty-two stations on the Murray, Murrumbidgee, Ovens, and Goulburn rivers. About halfway down the third column, we reach the heading 'Commercial Intelligence', with a report upon the state of the market, and the sales reported during the day, auctioneers' reports, list of specie shipments, amount of revenue collected during the previous day at the Custom House (£7,498), stock sales, calls and dividends, and commercial telegrams from London, Sydney, and Adelaide.

The next heading is 'Mails Outward', which are separated from the leading columns only by the special advertisements, of which there are over a column. It happens that this day there

are only two leading articles, whereas generally there are also two small or sub-leaders. The first leader is on the finding of the Coroner's jury anent a disastrous railway accident which has recently taken place. The second on the preference of colonial girls and women for low-paid factory-work, when comparative independence, easier work, and much higher wages are obtainable in domestic service. These two leaders occupy altogether nearly three columns, and are followed by five columns of 'News of the Day', split up into fifty paragraphs.

It is worth while to run the eye briefly through these paragraphs, which might be headed thus — *Résumé* of telegraphic intelligence; short account of Dr. Benson, whose appointment to the Primacy is announced by telegram; short account of the distribution of prizes at the Bordeaux Exhibition; announcement of the arrival of the P. and O. mail at Albany, and of its departure from Melbourne the previous day; short account of the trip of H.M.S. *Miranda*, just arrived in the bay; ditto of the movements of H.M.S. *Nelson*, and of the Orient liner *Chimborazo*, with mention of some notable colonists arrived by the last ship; summary in eleven paragraphs of the last night's parliamentary proceedings; notice of a meeting to have a testimonial picture of Sir Charles Sladen placed in the Public Library; a puff of the coming issue of the *Australasian;* account of an inquest; three notices of Civil Service appointments; one of the intentions of the railway department about excursion tickets, and another announcing the introduction of reply post-cards; another that the Government intends circulating amongst vignerons a report and pictures of the Phylloxera vastatrix; a summary of the doings of the Tariff Commission; a notice of the intentions of the Steam Navigation Board; a list of subscriptions to the children's charities; a summary of two judgments in the Supreme Court; of a will (value £.75,200); of a mining law case; of applications for probate of a will, and for the custody of children; an account of a fire, another of a distribution of prizes; a summary of the programme of a Music Festival; announcements of the different theatre performances, and seven subscription lists.

The last column of the seventh page is headed 'Special Telegrams'. Of these there are only five to-day: one about the construction of Prussian railways on the Russian frontier, the

second about the French expedition to Tonquin, the third on the relations between France and Madagascar, the fourth noting an explosion at Fort Valerian, the fifth on the execution of Oberdank. Then follow eleven messages from Reuter on M. Tisza's speech on the relations between Russia and Austria; on the Egyptian Financial control; the new Archbishop of Canterbury; the Lough Mask murders; the health of Mr. Fawcett and M. Gambetta; the trial of MM. Bontoux and Feder; the mails; monetary intelligence; commercial intelligence, and foreign shipping intelligence. This list gives not at all a bad idea of what European news is considered of sufficient importance to be telegraphed 15,000 miles.

Turning over the page, a column and a quarter is occupied with a general summary of European news by the P. and O. mail, telegraphed from Albany. Then follows country news by telegraph. Between Sydney and Melbourne the *Argus* has a special wire, which accounts for three quarters of a column of Sydney intelligence on twenty different subjects. There is also nearly half a column from Adelaide on nine subjects, and a "stick" from Perth on three subjects. The list of overland passengers from and to Sydney is also telegraphed from Albany. 'Mining and Monetary Intelligence' takes up over a column, without counting another column in very small type of 'Mining Reports'.

Turning to the back page, we find that the first column forms the conclusion of the Parliamentary Debates. A column and a half has a large heading — 'The Creswick Calamity', — and is chiefly composed of subscription lists for the sufferers and accounts of meetings held in various parts of the country on their behalf. A column and a quarter is headed 'Sporting Intelligence' (results of small provincial race-meetings being telegraphed); a column is devoted to 'Cricket', and a third of a column to 'Rowing'.

We now take up the outside sheet, and find the whole of page 4 taken up by a report of last night's Parliamentary debates. On the opposite page (9) the first three columns contain a full report of the inquest in connection with a fatal railway accident on a suburban line. Then comes a list of eighty-seven school-buildings to be erected or completed at a cost of £25,000. Three deputations take up nearly half, and the Russell Street fire two-thirds, of a column.

Opening the sheet, pages 10 and 11 are the only two with reading matter. On 10 is a report of the Police Commission Meeting, occupying two columns and a half; and reports of School Speech Days — over three columns for eight schools. On page 11 the first four columns are Law Reports; a column and a half is devoted to a wool and station-produce report, and two half columns to reports of meetings of the Melbourne Presbytery and the Melbourne Hospital Committee.

The remaining space is taken up by paragraphs under a third of a column in length, with cross-headings as follows: 'Casualties and Offences'; 'Police Intelligence'; 'The Death of Mr. Chabot'; 'New Insolvents'; 'University of Melbourne'; 'Friendly Societies'; 'The Belfast Savings Bank Case (by telegraph)'; 'The Workmen's Strike'; 'Collingwood City Council'; 'A Recent Meeting'; 'The Wellesley Divorce Case'; 'The Victoria Agricultural Society'; 'Australian Electric Light Co.'; 'Public Tenders'; 'Ballarat News'; 'Victoria Masonic Lodge'; 'Early Closing Association'; 'The Tariff Commission'; '*Iron* on Continuous Brakes'; and letters to the Editor on 'Holiday Excursion Tickets', 'Window Blinds for Omnibuses', Swimming at the State Schools', 'The Musical Festival (3)', and 'Immigration to Victoria'.

An analysis of the advertisements of the *Argus* is almost equally interesting as showing the heterogeneity of the wants of the community. There are Births, 3; Marriages, 5; Deaths, 6; Funeral Notices, 5; Missing Friends, Messages etc., 8; Lost and Found, 13; Railways and Conveyances, 6; Shipping, no less than four columns, including eight different lines of steamers to Europe, of which six are English, and seven of intercolonial steamers, of which three are owned in Melbourne, one each in Sydney, Adelaide, New Zealand and Tasmania. The next lines are Stocks and Shares, of which there are 18 advertisements; Lectures, Sermons, Soirées, etc., 5; Tutors, Governesses, Clerks etc., 45; which may be summed up thus: Wanted, a traveller in the hardware line, cash-boys, a copper-plate engraver, canvassers, junior chemists, five drapers' salesmen, law costs clerk, an engineer and valuer for a shire council, a female competent to manage the machine-room of a clothing factory, a retoucher capable of working in mezzo crayons, junior hands for Manchester and dress departments, two first-class cutters for order trade, a good shop salesman, a junior

clerk, two clerks for wine and spirit store, a clerk proficient in Customs work, two clerks (simply), a general manager for a carrying company, a grammar-school master with a degree, and one to teach the lower classes; an organist and two medical men, £400 and £500 a year guaranteed; an accountant, private lessons in dancing, a shorthand reporter. The persons advertising for situations under this heading are only 4 out of 45; they are a matriculated governess, a dancing-master, a doctor, a singing master.

The next lines are 'Situations Wanted', 40; and 'Situations Vacant', 118. The relative numbers are here again suggestive. Under the first heading I find a barmaid, three cooks, carpenters' apprentices, three gardeners, two nursery governesses, two housekeepers, three men 'desiring any employment', seven nurses, a tailor, and the rest miscellaneous. The vacancies are chiefly composed of 13 advertisements, from registry-offices for servants of all capacities, married couples, gardeners, housekeepers, butlers, plain cooks, parlourmaids, housemaids, laundresses, waitresses, barmaids, cooks, general servants, nurses, needle-women, lady-helps (3). Similar persons are advertised for by private individuals; but besides these, I find: Wanted a bullock-driver, a carter, a coachman, a shoeing smith, three butchers, a bottler, two bakers, innumerable boys, barmen, a compositor, several dressmakers in all departments, half a dozen drapers' assistants, four grooms, sixty navvies in one advertisement, millers, haymakers, woodcutters, spademen, needlewomen, quarrymen, etc., two wheelwrights, a verger at £120 a year, pick and shovel men.

Turning over to the twelfth or back page, I find: Wanted to Buy, 12; Wanted to Sell 35; Board and Lodging, 44; Houses to Let, 67; Houses for Sale, 34; Partnerships, Businesses, etc., 44, of which 12 are hotels; Wines, Spirits, etc., 16; Dress and Fashion, 3; Auction Sales, 128, taking up 12 columns; Amusements, 24, taking up 2 columns; Stock and Station Sales, 11; Horses and Carriages, 18; Produce and Provisions, 2 (Epps and Fry); Publications and Literature, 6; Bank Notices, 2; Public Notices, half a column; Business Notices, 53; Money, 41; Machinery, 23; Medical, 30; Judicial Law Notices, 6; Tenders, 26, and Meetings, 9. There is also a column and a half of special advertisements charged for at extra rates in the inside sheet just before the leading columns.

Although the *Argus* has a very influential and advertisement-bringing class of readers, and penetrates beyond the limits of Victoria, by far the largest circulation in Australia is that of the *Melbourne Age*, a penny four-page sheet, published in Melbourne, which boasts of an issue of 50,000 copies daily, almost all absorbed within Australia. Its leading articles are as able and even more virulent than those of the *Argus*. Its telegraphic intelligence is good, and in dramatic and literary criticisms it is second only to the *Argus* in Australia. But its news is comparatively poor, owing to its being only a single-sheet paper, and it caters for a far inferior class than the *Argus*. Its inventive ability, in which it altogether surpasses the London *Daily Telegraph*, has brought it the nickname of 'Ananias', and it is essentially the people's journal. Just as in politics the *Argus* is not only the organ but the leader of the ultra-Conservative party, even so the *Age* coaches the Democracy. To its influence is mainly due the ascendency which Mr. Berry's party held for so long, and the violence of the measures which poor Mr. Berry took in hand. It was the *Age* which originated the idea of the Plébiscite and of the progressive land-tax. It is protectionist to the backbone, having commenced the cry of 'Victoria for the Victorians', and fosters a policy of isolation from the sister colonies. Prominent amongst its leader writers is Mr. C. H. Pearson, whose Democracy is at once the most ultra and the most cultured, the most philosophical and the most dogmatic. Another leader of the Radical party who frequently writes for the *Age* is Mr. Dakin, the rising young man of Victorian politics, who represents talent and education apart from culture.

The third morning paper in Melbourne is the *Daily Telegraph* a penny Conservative sheet which has never attained any large influence or circulation, although edited by a man of considerable literary ability. The evening papers are the *Herald*, which is supposed to represent the Catholic party; and the *World*, which is rather American in tone, but very readable. Both are penny papers exerting very little influence.

In all the Victorian papers, of whatever party, it is noticeable that Victorian topics, and especially Victorian politics, occupy an almost exclusive share both of leading and news columns; while the New South Wales and South Australian papers devote far more attention to intercolonial and European affairs. The

fact is that Victoria is much more self-contained and independent of the mother country than its neighbours. Somehow or other there is more local news obtainable, more going-on, in fact, in Melbourne than in Sydney and Adelaide put together. Everything and everybody in Victoria moves faster. Hence there is more to chronicle; and greater interest is taken in what is going on in the colony. The political excitement of the country is, after all, but an outcome of this national vivacity of disposition. Half a dozen Berrys put together could not raise one quarter of the feeling in Adelaide, far less in Sydney.

After the *Argus* I should place the *South Australian Register*, published in Adelaide, as the best daily paper in Australia. In style and get-up it is almost an exact copy of its Melbourne contemporary, and its published price is twopence. In reports and correspondence it is quite as enterprising, but its leading columns and critiques being almost all written in the office, are necessarily weaker. The whole paper is less carefully edited, but its opinions are more liberal, and it is in no sense a party paper. It may, indeed, be said that not even the *Times* exercises so much influence in its sphere as does the *Register*. It not merely reflects public opinion, but, to a great extent, leads it, and it must be admitted that, on the whole, it leads it very sensibly. It may be urged against the *Register*, that its leading articles are wanting in literary brilliancy as compared with those of the *Argus;* but they are far more moderate and judicial in political matters. The extraordinary merits of this paper, in so small a community, are due partly to its having been, at a critical period in its existence, edited, managed and partly owned by the late Mr. Howard Clark, a man of great culture and ability, and partly to the close competition of the South Australian *Advertiser*, a twopenny paper which is well sustained in every department, and noted for occasional leading articles of great brilliancy.

The *Sydney Morning Herald* is the richest newspaper property in Australia. It has correspondents in almost every capital in Europe, including St. Petersburg — where the *Argus* and *Register* are not represented — publishes an immense quantity of news, and is edited by an able and liberal-minded man. But the absence of competition makes it inferior in enterprise to either the *Argus*, *Register*, or *Advertiser*. Its leading columns are sound but

commonplace, and there is a fatal odour of respectable dulness about the paper. A second paper called the *Daily Telegraph* was established in Sydney in 1879, which seems to be meeting the wants of the penny public, but it is very inferior to the *Herald*, or to the second-rate papers in the other colonies. In Adelaide, the evening papers are merely penny reprints of half of the morning papers. In Sydney, the *Herald* proprietors publish the *Echo*, a sprightly little sheet; but the best evening paper is the *Evening News*, which caters for the popular taste and is somewhat sensational.

The wants of the bushman, who relies on one weekly paper for his sole intellectual food, and who, though often well educated, is far away from libraries or books of any kind, have given rise to a class of weekly papers which are quite *sui generis*. The model on which they are all formed is the *Australasian*, published by the *Argus* proprietors, which is still the best known and the best. Some idea of the enormous mass of reading-matter it contains may be gathered from the fact that its ordinary issue is fifty-two pages, a little larger than the *Pall Mall*, but containing five columns to the page and printed in the ordinary small type used in most daily papers, and known to printers as 'brevier'. To give an idea of the character of its contents is difficult. It is partly a newspaper, partly a magazine. The telegrams for the week are culled from the *Argus*. If it were not for the addition of a fortnightly intercolonial letter, the way in which the week's news is given would remind me of the *St. James's Budget*. It is divided into Parliament, town news, country news, intercolonial, home (*i.e.* English), and foreign news, and may be described as a classified reproduction of the more important news in the *Argus*.

There are generally three or four leading articles somewhat of the character — but of course not the quality — of the *Spectator;* and the notes on the first page of the Liberal weekly are evidently imitated in a page of short editorial comments called 'Topics of the Week'. 'Literature', by which is meant a two-column review of a single book and three or four short reviews, is another heading. The 'Ladies' Column' contains a leader after the manner of the *Queen*, fashion items, notes and queries, and every other week an excellent English letter by Mrs. Cashel Hoey, dealing with new plays, books and social events in London. 'The Wanderer', 'The

Traveller', 'The Sketcher', 'The Tourist', head single or short serial arti[illegible] of one and a half or two columns in length, signed or not sig[illegible] but always either well written or describing something new [illegible] interesting. 'Talk on 'Change' heads a column and a half o[illegible] satirical or humorous notes, which are very much appreciated, and form a more leading feature of the paper than their merit warrants. The anecdotes are often new and always admirably told, but the comments are weak. 'The Theatres' contains one general critique of the newest play in Melbourne — sometimes two — followed by short detailed criticisms, hashed up from the *Argus*, of whatever is on the boards at the different theatres. 'The Essayist' is one of the best features in the paper, though it appeals to a very limited audience. Those written by a gentleman signing himself 'An Eclectic', are exceptionally good — better, as a rule, than most similar essays in the *Saturday*. Dr. J. E. Taylor's 'Popular Science Notes' are by no means equal to those Mr. Proctor used to contribute. 'Original Poetry' speaks for itself. 'Miscellany' heads a column of humorous extract paragraphs, chiefly from American papers. 'The Novelist' contains a serial. 'The Story-Teller' a single story — original. This department is always well sustained, and no expense is spared in getting good work. 'All Sorts and Conditions of Men' has just been running through the paper, Besant and Rice being favo[illegible] authors here. James Payne, B. L. Farjeon and R. E. Fr[illegible] are other contributors whose names come into my mind. [illegible] ally a colonial work is chosen, and the proprietors d[illegible] of service in bringing out really promising authors.

Besides all these standing dishes, there are, [illegible]w stray articles on all kinds of subjects. In a [illegible]e is one of a series entitled 'The Goldfields', of [illegible]st to miners, and treating the subject technically.

But the two departments which may be said to [illegible]ve made the *Australasian* are the *Sportsman* and the *Yeoman*, whi[illegible]ch, to all intents and purposes, are separate papers incorporated with the *Australasian*. Of the *Sportsman*, I don't think it is too much to say, that it is the best sporting paper in the world, not excepting the *Field*, and it fully deserves the supreme authority which it exercises over all sporting matters south of the line. The page begins with 'Answers to Correspondents'. Then come one or two leading

articles on sporting matters, which form the stronghold of the department; then Turf Gossips, the Betting Market, f[illegible]escriptions of all Australian and the principal New Zealand[illegible] meetings, special training notes from Flemington, Randwic[illegible]d Adelaide, intercolonial sporting notes and letters from special [illegible]rrespondents, winding up with 'Sporting Notes from Home'. Cricket next has a leading article and notes, followed by descriptions of the more important matches. Yachting, rowing, coursing, pigeon-shooting, hunting, shooting, football, and lawn-tennis all come in for a small share.

The *Yeoman* is not much in my line, though it is looked up to as a great authority upon all agricultural and pastoral topics. Taking a current number, I find it begins with 'Answers to Correspondents'; then comes the 'Weekly Review of the Corn Trade'; 'Rural Topics and Events'; a series of short editorial comments; a leader on 'Wheat-growing'; 'The Crops and the Harvest, by our Agricultural Reporter, No. IV.'; 'In the Queensland Down County, No. VI.'; 'The Water Conservation Act, No. III.'; 'The Melbourne Wool-buyers and the Wool-brokers'; 'Separating Cream by Machinery'; 'Selling Live Cattle by Weight'; 'Fancy Price of Breeders'; 'Competition between Draught Horses'; 'Butter Cows'; 'The Black Walnut at Home'; 'Public Trial of Hornsby's Spring [illegible]der'; 'Correspondence'; Horticultural Notes'; 'Gardening Opera-[illegible]or the Week'; 'Plant Notes'; 'Notes and Gleanings'; 'Im-[illegible]'; etc., etc., etc.

[illegible] for the *Australasian*, of which it must not be for- [illegible] *Sportsman* and *Yeoman* are only component parts. [illegible]olies, it has a wide circulation beyond Victoria. In th[illegible]ict and a considerable part of New South Wales, it i[illegible] paper taken; and even in New Zealand and Weste[illegible]a all hotels and many private persons subscribe to it. [illegible]e wide area over which, and the good class of people amongst whom it circulates, is largely due the leading position which Victovia occupies in the minds of all the other colonies, and the views they take of her politics. The *Australasian* is of course Conservative, but not quite so rabidly so as the *Argus*. It surveys politics from the Conservative gallery. The *Argus* takes part in the scrimmage and leads the Conservative forces. In commenting on intercolonial politics, by which I mean those of the

other colonies, it always takes a mildly Conservative view, advocating federation, caution in borrowing, and assistance to the exploration and settlement of the interior. Not its least use is, that it gives the people of one colony the opportunity of knowing what is going on in the other colonies. Many of the articles are signed with a *nom de plume*, under the cover of which atheistical and even revolutionary views are allowed to express themselves. In religious matters the *Argus* and *Australasian* maintain an eclectic attitude. Outwardly they are Christian in the widest sense of the term, but it is not difficult to see that most of their writers are agnostics. On social subjects, directly they get clear of contemporary local politics, their views are progressive and enlightened, often indeed original. It is curious to note that all the leading organs of public opinion in Australia are strongly Conservative and Imperialistic in their views of the foreign policy of England. There is only one exception, to my knowledge, the *Melbourne Age*, which advocates a non-interference policy, and would not be sorry to see 'the painter cut'. On home affairs the colonial press is naturally in sympathy with the Liberals, but the *Argus* draws the line at the Clôture and the Liberal policy in Ireland, which it opposes.

Of the imitators of the *Australasian*, the *Queenslander*, published by the proprietors of the *Brisbane Courier;* the *Leader*, published by the *Age* proprietors; and the *Town and Country*, by the proprietors of the Sydney *Evening News*, are the best, in the order named. The *Sydney Mail*, published by the *Sydney Morning Herald*, is also a good compendium of information on current topics. The *Adelaide Observer* is little better than an abstract of the *S. A. Register*, and the *S. A. Chronicle* is literally a reproduction of the *S. A. Advertiser*. But all these papers are much more provincial in tone than the *Australasian*, and have hardly any circulation outside the colony in which they are published. About two years ago a new independent paper was started in Melbourne, with the programme indicated by its name — the *Federal Australian*. It is very American in tone, and a large portion of its space is devoted to rather second-rate funniness. But the leading articles are good, and it has struck out a most useful line for itself in a supplement called the *Scientific Australian*, modelled on the *Scientific American*. This portion of the paper is of great value, and if only on that account it deserves to live.

Monthly illustrated papers are published in connection with the *Argus*, the *Age*, and the *Sydney Herald*, and also independently by printing firms in Sydney and Adelaide. The two Melbourne ones are by far the best, but they are very dear at a shilling. The same may be said of the comic papers at sixpence. The political cartoons in the *Melbourne Punch* are often excellently imagined, but the execution is not remarkable, and the reading matter is wretched. The conceptions of the cartoons are also frequently coarse. The *Society* paper has found its way here, *viâ* San Francisco. The most vulgar is the *Sydney Bulletin*, which is, as a rule, coarse to a degree; but it must be owned that it is also very clever and exceedingly readable — qualities which its imitators altogether lack. One knows quite enough about other people's business here without having papers specially to spread it, and in such small communities the *Bulletin* tribe are a public nuisance. But yet they sell freely at sixpence a copy!

The provincial press is, as a rule, feeble. Ballarat, Sandhurst, and Geelong are the only three towns large enough to support papers of the slightest value outside the place where they are published. But these small fry are very useful in their humble sphere, and are almost without exception respectably conducted. How they 'pay' is 'one of those things which no fellah can understand'.

There are a number of newspapers devoted to the promotion of the interests of the various religious bodies, the licensed victuallers, and other trades. The best of these is the *Australian Insurance and Banking Record*, which is most ably conducted. The licensed victuallers support a weekly *Gazette* in each of the principal towns. The Church of England has two organs, one in Sydney, and the other in Melbourne. The Temperance party, like their opponents, have three papers devoted to the maintenance of their views, besides which, they get a good deal of side support from the dozen or so of religious sheets. The licensed victuallers seem to combine sporting and dramatic items with the advocacy of what they call the TRADE, and abuse of the Good Templars. The latter, however, are still more vehement in abuse, and even less sensible in argument.

Besides the newspaper press, Australia possesses four magazines, two published in Sydney and two in Melbourne. Of the

former, one known first as the *Australian*, and then as the *Imperial Review*, is not worth mentioning, if, indeed, it is not ere now defunct. The other, called the *Sydney University Review*, a quarterly, has only just come into existence with an exceptionally brilliant number, three articles in which are fully worthy of a place in any of the leading London monthlies. That it will continue as it has begun I should fancy to be more than doubtful. The oldest established magazine is the *Melbourne Review*, started about five years ago. For the last three years it has been languishing. The most flourishing magazine is the *Victorian Review*, which is only three years old. The contents are very variable in quality. Occasionally there is a really first-class article, and generally there are one or two very readable. The quality has much fallen off during the last eighteen months, but it affords a convenient outlet for the young colonists to air political and social crotchets, and to descant on philosophical theories. Now and then the editor used to hook a big fish, such as the Duke of Manchester, Professor Amos, and Señor Castelar, who have all contributed to its columns. The philosophical articles are naturally very feeble, but not unfrequently university professors and others among the ablest residents in Australia make the *Review* a vehicle for setting forth schemes and ideas, which would not find admission into the newspapers. — cf. *R. E. N. Twopeny: Town Life in Australia.*

AUSTRALIAN LITERATURE.

STRICTLY speaking, there is not, and cannot yet be, any such thing as an Australian literature. Such writers as live in Australia are nearly all English-born or bred, and draw their inspiration from English sources. A new country offers few subjects for poetry and romance, and prophecy is by no means so inspiring as the relation of the great deeds of the past. But yet there has been at least one amongst us who may claim to have had the real poetic afflatus, and whose subjects were invariably taken from the events of the life around him. This was Thomas Gordon, the author of 'How we Beat the Favourite', and several other short pieces of verse of rare merit, and redolent of the Australian air. George Brunton Stephens is another versifier, who at times showed signs of genius; and it is not long since a Mr. Horace Kendall died, who ran off sheets of graceful verses with considerable talent and no little poetic fancy.

In philosophy, history, and science, many of the professors at Australian universities have written treatises worth reading; but Australia has had so little influence either upon their subjects or their mode of treating them, that their merit cannot be claimed for this country. Perhaps the best-known writers of this class, resident in the colonies, are Professor Hearn, author of 'The Aryan Household', and Mr. Charles A. Pearson, the historian of the Middle Ages.

Australia may boast of having furnished no uninteresting theme to Henry Kingsley, and several minor English novelists. She has sent to England no less rising a light than Mr. B. L. Farjeon; but the few novels that are written and published here have never attracted notice across the ocean, and rarely even in Australia itself, if we except Mr. Marcus Clarke's 'His Natural Life.' After Mr. Clarke come Mr. Garnet Walsh, Mr. Grosvenor Bunster, and one or two prophets in their own neighbourhood, pleasant writers of Christmas stories, clever dramatizers of novels and pantomime-writers, but none of them with the least claim to a wider audience. — *R. E. N. Twopeny, Town Life in Australia.*

NATIVE NAMES
OF HILLS, RIVERS, &c. IN AUSTRALIA.

Station Peak	*Youángh* or *Villamanata.*
Mount Gellibrand	*Loolúrrung-oo-lah.*
Mount Elephant or Clarke	*Tirrinállum.*
Mount S.E. of Carángamite	*La Bāām.*
Mount Shadwell	*Dooroobdóorabul.*
Mount Abrupt	*Wirribcot.*
Mount William	*Tó-ol.*
Mount Cole	*Corrong-ah-jeering.*
Range East of Mount Cole	*Béerbarbáirey.*
Eastern Range of Pyrenees	*Bemgower.*
Pyrenees	*Péerick.*
Hill S.E. of Pyrenees	*Corróonyang.*
Mount Observation	*Tuckerimbid.*
Volcanic Hill seven miles S.W. of Observation	*Nanimé.*
Hill five miles S.S.E. of Nanimé	*Widderim.*
Wooded Hill three miles E.N.E. of Nanimé	*Moonmot.*
Hill seven miles S.S.E. of Observation	*Mnánibadar.*
High range whence the Lea takes its rise	*Bóninyon.*
Hill six miles N. by E. of Bóninyon	*Wárranéep.*
Hill seven miles East of Wárranéep	*Kirrit-barréet.*
River Lea	*Núrriwillúin.*
River N.E. of Carangamite	*Wā-dy-állac.*
River S.E. of ditto.	*Párranyállac.*
River Taylor	*Póoringh-y-jálla*
Eastern branch of ditto	*Caranbalác.*
Large Salt Lake	*Carángamite.*
Large Fresh Lake	*Cólac.*
Another Fresh Lake	*Bolóke.*
Small Salt Lake	*Wirring-wirring-duc.*
Fresh Lake N.E. of observation	*Bárrambeet.*
Plain between Station Peak and Wa-dy-[illegible]	*Wárrac-búrran-ah.*
Plain between Wa-dy-allac and Porringh-y-jalla	*Pollóc.*

Continuation of native place-names:

Ballaratt.
Barrabool.
Barrabungále.
Bayùnga.
Doutigalla.
Mirambidgee.
Morumbidgee.
Morrumbidgee.
Murrumbidgee.
Murròwan.
Nangeela.
Parramatta.
Tongwillum.
Uralla.
Wagga Wagga.
Wangaratta.
Wannon.
Woolloomooloo.
Yarra Yarra.
Yarragne.
Yarrayne.

SPECIMENS OF ENGLISH JARGON IN NEW CALEDONIA.*

What for you put diss belong-a-master in fiyer? him cost plenty money and that fellow kai-kai him.	Why do you put the master's dishes in the fire? They cost a lot of money and it burns them up.
Vanno, put clothes belong-a-horse.	Vanno, saddle the horse.
Vanno, put clothes belong-a-table.	Vanno, lay the table cloth.
What for you wipe hands belong-a-you on clothes belong-esseppoon?	Why do you wipe your hand on the table-napkin?
Capsize that big fellow pellate and give master small fellow pellate.	Empty this large plate and give master a small one.
Boat he capsize, water he kai-kai him.	The boat capsized and sank.
Yes, I fight him.	Yes I have beaten it thoroughly (a mat).
What for you tell lie? I fight you.	Why do you lie (tell lies)? I will beat you.
You not like soup? he plenty good kai-kai.	You do not like soup? It is a very good food.
Missis! man belong bullamacow him stop.	Missis! the butcher is come.
What for you leave pin in clothes belong-a-you? him fight him my finger.	Why did you leave the needle in the clothes? It has pricked me.
What for lamp you make him dead?	Why have you put out the lamp?

* On *Melaneso-English: Whaler Jargon, etc.* see the papers by *H. Schuchardt* in "Kreolische Studien" V, = Sitzungsberichte der kais. Akademie der Wissenschaften zu Wien ph.-hist. Kl. CV, I, p. 151—161.

Callaboos he no good! put hand and foot bolong-a-me in iron-clothes, that no good! spose rat come kai-kai me, I no fight him! miskiti plenty kai-kai me! lice he no good.	The prison was n't nice. To lay my hands and feet in fetters, that was very bad. If rats had come to eat me, I could not have driven them away. Mosquitoes in great numbers stung me. The rice was not good.
Plenty money belong me.	I have an abundance of money.
Plenty money no come 'long.	I have not much money.
Other day plenty money he stop.	I had a lot of money.
Plenty bullamacow he stop.	There is a large quantity of meat there.
I (this fellow) stop.	I am here.
He (that fellow) no stop.	He is (was) not there.
He no money got.	He was poor.
I make kai-kai.	I eat (ate).
Him fellow all same man-a-bush.	They have been foolish.
Him very good suppose you more savey.	He should have known better.
Me like him grog.	I like wine.
Me no look him.	I did not see him.
This work belong you, all right suppose you make him.	You ought to do that.
Me savey go.	I can go there.
You savey where man him stop?	Do you know where he is?
By and by he come.	He will come in a moment.
Brother belong-a-me by and by he dead.	My brother is dying (lies at the point of death).
This fellow hat belong you?	Is that your hat?
You finish talk.	Silence!
What name belong you?	What is your name?
What place belong him?	Where does he come from?
Me make him.	I will do it.
Give me that fellow knife.	Give me the knife.
What for steal manu *belong-a-me?*	Why did you steal my handkerchief?
Woman she finish thing me speak him?	Has she done what I told her
What man you give him stick?	To whom did you give the stick

SPECIMENS OF PIDGIN ENGLISH SPOKEN IN SAMOA, FIJI, AND QUEENSLAND BY IMMIGRANTS FROM MELANESIA.*

Kaikai he finish?	Is dinner ready?
He finish.	Yes.
You make him some water he boil.	Make some water hot.
He finish hot.	It is already hot.
Some egg he stop?	Are there any eggs?
He no stop.	There are none.
You make horse belong me.	Saddle my horse.
You sabe this man where he stop?	Do you know where this man stays?
You go house belong A., you speak him, he sabe where pulumakau he stop.	You go to A.'s house and ask him if he knows where I can get beef.
Place belong me he no make all same.	In my island they do differently.
He black fellow boy belong German consul.	The black boy of the German consul.
He white fellow man belong, Sakori.	Sakori, the boy of the white man.
Bring fellow belong make open bottle.	Bring me a corkscrew.
Make open that fellow beer.	Give me some beer.
Kaikai finish, me like go 'bout.	I want to walk about after dinner.
What kaikai me make him?	What shall I make for dinner?
Suppose you come soon Monday, very good; suppose you no come soon, me no stop.	If you come early on Monday, it will suit; if you be late, I shall not be present.

* See *Beiträge zur Kenntnifs des englischen Kreolisch by H. Schuchardt* in "Englische Studien" Vol. XII. p. 470—474, and Vol. XIII. p. 158—162.

Me no like go place belong me.	I don't want to go home.
He small fellow hot.	It is moderately hot.
He too much hot.	It is very hot.
This fellow fowl he belong one shilling, that fellow he belong half dollar.	This fowl costs a shilling, that one half a dollar.
You no sabe that fellow white man cocanut belong him no grass?	Don't you know that baldheaded white man?
Me want him gun belong you, me like go bush shoot him pigeon.	Give me your fowling piece, I will go in the bush and shoot pigeons.
Master belong me he no good, he too much fight me.	My master is not good, he beats me too much.
Me no like go work, me stop house, cocanut belong me too much sore.	I can't go to work, I want to keep at home, because my head is aching.
How many pig he stop?	How many pigs are there?
Me go look.	I will go and see.
Two big fellow man he stop; six fafine [Sam. 'Wife'] *and two ten and four small fellow piccanini.*	There are two boars, six sows and twenty-four young pigs.

SPECIMEN OF ENGLISH JARGON SPOKEN BY AUSTRALIAN OR MELANESIAN NATIVES.

SOME natives were watching Government employés fixing an iron tank high over the ground on a railway line in the North — they were fixing it on a wooden frame, as is usual on railway lines, for the purpose of supplying engines with water. Some of the natives had never before seen a tank so upheld, and naturally had vague notions as to why the water was put so far out of reach. An old native acting as spokesman asked: *What for you put him tank up high like it that way? You 'fraid blackfella steal him water? If blackfeller thirsty him big one climb.* Workman: "Oh, no; we are putting it up here to give the injun (fire nanto) a drink". Native: *Ha! ha! fire nanto no got him long neck. No fear him reach that. By-and-bye when him big one thirsty him try climb up, and whitefella big one tumble out of long cart.* The native's opinion was that the whitefellas were fools to put the tank so high, as the engine had not long enough neck to reach the water, and thought that when the engine got very thirsty he might try to climb the erection and tumble the white people out of the long cart (train). A few days afterwards when the thing was completed, the same native, who was camped near, saw the engine getting water from the tank by means of a long hose. His eyes glared with astonishment, and he exclaimed amid the roars of the engine-driver and stoker: *My word! no gammon, fire wants big one drink. Him no drink like other Nanto, him drink with him tail.* —

The Evening Journal, Adelaide, 19. *January* 1884. — See *H. Schuchardt: Beiträge zur Kenntnifs des englischen Kreolisch* in "Englische Studien" Vol. XIII, 1. p. 161—162.

SPECIMENS OF SANDAL-WOOD ENGLISH.

I SHOUTED to a native who was in a small schooner: *Steamer he no come?* — *No*, was his answer: *Steamer he stop on a stone. All man he go salt-water. Plenty man he die. Steamer he finish.*

Me speakee English. My name belong Black John. Me been Porter Mackai; too muchee wark, my word! Me no sleep all er time — plenty wark. Big fellow wind he come, me plenty sick, my word! Me no likee Porter Mackai; plenty sugar he stop (is there), *me carry him plenty time. Me get one feller bokus* (one box or chest), *one feller gun, plenty tambacca. Me stop three-feller year — my word! too muchee wark! me no sleep; me carry sugar, my word! Me no likee him. Now you give me tambacca. You come England* (i.e. you are from England). *Me savvy England; plenty far. Good fellar man he belong England — fellar man he belong Porter Mackai he no good.*

On *Sandal-Wood English* see the article by *Charles G. Leland* in the "*St. James's Gazette*", London, 4. July, 1888. p. 5 seq. — Cf. *Walter Coote: "Wanderings South and West"*, London 1882. — See *H. Schuchardt: Beiträge zur Kenntnifs des englischen Kreolisch* in "Englische Studien" Vol. XIII, 1, p. 161—162.

THE INDIAN PRESS.

THE Indian Press is in itself a curiosity. It is in some respects the oldest, in others the youngest, Press upon the face of the globe. Long before the *English Mercurie* was even dreamt of, every native Court in India had its *ukhbar*, or news-letter, giving the gossip of the Court, warlike and diplomatic as well as personal, and in an extended way performing functions discharged by the *Court Circular* in our own times. Yet, despite this, it was not until three years after the Battle of Waterloo had been fought and the *Times* was well advanced on that career of usefulness which has made it the power it is in the world, that India could boast of a printed native newspaper of any kind, and it is well within our own times that she possessed a print which did not depend for its existence upon religious controversies, a print which, in a word, was in the modern sense a newspaper. As with its age so in regard to its other features. Its polyglot character gives it a unique position amongst the newspaper Press of the world. In about twenty distinct languages it appeals to its readers. Side by side with papers printed in the most irreproachable English — papers which would be no disgrace to any town in England — are curious little broadsheets, no bigger than a pocket-handkerchief, addressing their constituents through the medium of a tongue the very name of which is unfamiliar to European ears. Even Sanscrit — the Latin of India — has its place amongst the newspapers, and the time is probably not far distant when the learned *pundits* of the East and the *savants* of the West will commune with each other in the pages of a print published in Zend or Pehlvi, or some other of the dead and half-forgotten languages of the remote past.

For all practical purposes the Press of India may, however, be divided into four distinct classes, *viz.*: — Anglo-Indian papers, native papers published in English, native papers published partly

in English and partly in the vernacular, and native papers published entirely in the vernacular. Of the first of these classes it may be said that they bear favourable comparison with the Press of any part of the Empire outside the British islands. The principal organs are edited by men who have served an apprenticeship, and, in some cases, achieved distinction, on the English Press. Their list of contributors includes the most talented officials of the Indian Civil Service — the best educated bureaucracy in the world — and many of the articles they publish on special subjects are worthy of a more lasting existence than they secure in the ephemeral pages of a newspaper. Their circulation, compared with that of their English contemporaries, is exceedingly small, in no instance exceeding five thousand daily; but the number of their readers in proportion to their circulation is much larger, owing to the heavy subscription necessarily charged. One paper passes through many hands, and is read and re-read before being finally consigned to the waste-paper receptacle. Their readers are by no means confined to the Anglo-Indian class. Educated natives read with avidity all that appears in them, and nearly every Anglo-Indian paper has a large number of natives amongst its regular subscribers. The proportion of native subscribers is sometimes so large that the policy of the paper is influenced in favour of native views. This is especially the case in one or two instances where, in addition to an extensive circle of native readers, a paper has a partial or entire native proprietary. In those cases the editorial policy is hardly, if in any degree, to be distinguished from that of the *bonâ fide* native papers. Questions are treated from the native standpoint, and special prominence is given to the points in the programme of the Indian political associations. The *Statesman* of Calcutta is the leading representative of this type of newspaper. It is owned by the Maharajah of Paikparra, a wealthy zemindar, or landowner, who takes a prominent part in horse-racing in India; and it was edited for many years by Mr. Robert Knight, a gentleman who had a remarkable career, and who for upwards of a quarter of a century was a conspicuous figure in the Indian political world. He went to India originally as a missionary nearly half a century ago, but deserted that calling in the first instance for mercantile pursuits, eventually, however, adopting a journalistic career. He was associated, at the outset,

with the *Indian Statesman* and the *Times of India* at Bombay, in both of which journals he was a strong advocate of native views. Subsequently he proceeded to Calcutta and started there the *Statesman*, the paper which he edited to the time of his death, a year or two ago. Mr. Knight was a type of a class of journalists once very numerous in India, but now rapidly dying out — men who, going out to India without even the elements of a journalistic training, took to Press work occasionally to obtain the means of livelihood, but more often than not in the first instance from sheer love of the work. These men, proceeding to their task without any of the traditions which curb the eccentricities or foibles of the average practised Press writer in this country, gave the Anglo-Indian newspapers an unconventionality of tone, which, to any one accustomed to the staid sobriety of home newspapers of the better class, was simply amazing. Personal matters, not necessarily scandalous or objectionable, were treated with a freedom which was oftentimes highly amusing. One instance in point, which will be readily called to mind by any resident of Bombay a couple of decades since, may be cited. It refers to an editor and manager — partners in one of the best newspapers in the country — who fell out, and carried on a singular duel in the columns of their own journal. The editor would indite a leader, dwelling upon the astonishing perversity and unmitigated impudence of his manager one day, and the manager would reply in the same column the next, assuring the editor that the feelings which animated him were entirely reciprocated. This kind of thing went on until the pair had either adjusted their differences or been told by their patrons that they had had quite enough of the squabble. Perhaps even a commoner form of eccentricity was for the editor to seize hold of some topic and present it in the leading columns in a startling form. One well-remembered instance of this kind was furnished somewhere in the forties by a paper called the *Mofussilite*, which was to the India of that day what the *Pioneer* is to ours. The great ecclesiastical dispute, Gorham *v.* the Bishop of Exeter, was at that time occupying men's minds and filling the columns of the newspapers at home; and though it might have been a very absorbing topic to people in quiet country towns in England, it had but faint interest for Anglo-Indians. There was then no telegraph to India furnishing editors with

abundant matter for comment, and only a monthly mail to keep India in touch with Europe. Any curtailment of the supply of suitable news by such a controversy was, therefore, rather a serious matter; and it was no easy thing to make a presentable appearance. The infliction was borne in silence for some time, but when at length after months had gone by, and the stream of dreary disputation continued, the editor could bear it no longer. He indited, perhaps, the shortest leader that ever was written; but that leader told the whole story of his woes. It consisted only of four words, and those words were, "Damn the Gorham Case". The effect on the public was wonderful. The paper sold like wild-fire, and its circulation was permanently increased by at least 20 per cent.

Such eccentricities as these are of the past rather than the present, so far at least as the leading journals are concerned, but there still linger traces of the old spirit in quarters where men of the old school still fill the editorial chair. A book lent from the office library and not returned, a missing address of some friend, or some matter of purely personal interest, are all considered of sufficient importance for an editorial note. Here, for example, is a paragraph which appeared in the principal Ceylon paper about the time of her Majesty's Jubilee: "The senior editor hopes no one will blame him *much*, if he indulges a little secret complacency in the reflection that in doing honour to the Queen in this her Jubilee year, all Ceylon will be unconsciously celebrating also *his* Jubilee year in the Island". For complacent egotism this would be hard to match anywhere, but scores of specimens of the same kind of personal writing might be given. The Anglo-Indian editor is a living personality, not a mere abstraction, and though he writes anonymously under cover of the editorial "we", his articles might frequently, by mere change of the pronoun, be transformed into a letter to which his signature was appended. "When we first came to India"; "Illness has prevented us from noticing before", and similar phrases constantly appear in articles written by this stamp of editor. But, as I have said, the race is dying out, and the chief Anglo-Indian papers are gradually losing their distinctive characteristics in the hands of the trained journalists into which they have now almost exclusively fallen.

Between the Anglo-Indian papers and the native papers of the better class there is not such a wide gulf as those unacquainted with India are apt to suppose. The native Press is young, but it is a vigorous product, and it has wisely followed on the lines of Anglo-Indian journalism in matters distinct from policy. The chief organs of native opinion — I speak now of those printed in English, such as the *Hindoo Patriot* of Calcutta, the *Indian Spectator* of Bombay, and the *Hindu* of Madras — are conducted in a scholarly manner and written in irreproachable English. Their editorial matter, when not disfigured by race prejudice or religious narrowness, might often be transferred bodily to their Anglo-Indian contemporaries without the difference being detected. There is, perhaps, a tendency to favour bombast and grandiloquence in treating of questions, but, on the whole, from a purely literary point of view, they afford little ground for criticism. This applies, however, to only a very few organs. The great majority are, it must be confessed, poor specimens of journalistic enterprise. Badly printed, badly written, and dragging on a miserable existence with a handful of subscribers who are always in arrears with their subscriptions, they are contemptible as organs of public opinion. They are for the most part edited by aspiring native students, whose imperfect knowledge of English leads them to perpetrate most ridiculous blunders. The injudicious use of metaphors and idioms is perhaps the greatest stumbling-block of the native writers. He has learned a number of expressions by rote, and is not content unless he is always dragging them into his writings whether the occasion warrants it or not. For example, one paper in referring to the death of a distinguished Englishman who had taken great interest in Indian affairs expressed a hope that the Almighty would "pour his mantle" on some other member of Parliament. Another journal in dealing with some temporary disturbance of the political horizon in Europe, thus commented on it: "We cannot from a distance realize the intensity of the crisis, but it is certain that *many crowned heads must be trembling in their shoes.*" Again, during the excitement consequent upon the departure of Lord Ripon from India, a writer in a Guzerati paper suggested that a deputation of native princes and gentlemen should "accompany his Excellency *and see him safe home*"; while the responsible head of another journal expressed a hope that a certain State might be saved from the

ruin that "*threatens it in the face*". Ignorance of the dual meaning attached to some words also, at times, produces ludicrous results. During the Franco-Chinese War news came that the Shanghai Chamber of Commerce had appealed to the British Government to prevent the blocking of the Woosung bar by the Chinese — the bar of course being the natural barrier at the mouth of the Woosung river. A native editor entertaining strong views of the oppressive character of British policy in the East, immediately jumped to the conclusion that a nefarious attempt was on foot against the liberties of the almond-eyed Celestial, and thus animadverted on the intelligence: "Woosung, we suppose is a Chinese town, and to prevent the overcrowding of the local Bar by Chinese lawyers is a monstrous proposal". "A monstrous meeting" is quite a common phrase with many native editors when they are anxious to accentuate the fact that a particular gathering was a very large one, and the "fatal loss" of steamers also enters into their vocabulary. In fact, there is scarcely an idiomatic or technical phrase in popular use which is not at some time or another misinterpreted and made to do strange service, to the amusement of the Anglo-Indian Philistine who reads the native papers.

The strictly vernacular Press is a sealed book to most Europeans. A few missionaries and officials there are who are capable of reading and understanding the contents of papers printed in one or two languages, but the great bulk of our countrymen in India are profoundly ignorant of the Press which appeals directly to the millions of India in their own tongue. Whatever knowledge we have of the vernacular Press is derived from official reports, the materials for which are furnished by native officials, and meagre translations in the columns of the Anglo-Indian Press also the work of natives. Little wonder is it, therefore, that the most divergent views should obtain as to the position, character, and influence of these papers, and their power for good or evil. The only point upon which most people are agreed is that these vernacular prints are disloyal and corrupt. That idea has been driven into the public mind by the publication from time to time of extracts of inflammatory articles directed against the Government, and by the arguments which have been adduced by the party in favour of their more stringent supervision. It would be useless to deny

that there is not some justification for the view, but it is nevertheless open to serious doubt whether the vernacular Press has ever received full justice at our hands. We have been too apt to accept the ravings of one or two possibly obscure prints in one part of India as a fair specimen of the opinions of the united Press of the country, and to regard what is oftentimes a purely local malady for a disease which affects the whole system. There are no doubt organs of doubtful loyalty in every part of the country, but they find their most congenial home in Bengal, and it is from that quarter that nine-tenths of the elegant extracts upon which our opinion of the vernacular Press is based emanate. In Madras and Bombay the general tone of the indigenous Press is excellent. There are papers in those presidencies, like the *Bombay Samachar*, the *Rast Goftar*, and the *Kaiser-i-Hind* of Bombay, having a large circulation, which are capable of taking quite an Imperial view of public questions, and which are as free from suspicion of disloyalty as their Anglo-Indian contemporaries. Occasionally in periods of excitement, when race-hatreds are aroused by some passing event, they may give vent to intemperate language, but that is perhaps natural and even excusable under the circumstances. As a rule their attitude towards public questions is unexceptionable, and there is no more warrant for branding them as disloyal than there is in the case of the *Pall Mall Gazette*, or any other English organ which is outspoken in its language. A very good proof that the vernacular Press as a whole is not what it is popularly supposed to be in England was furnished a few years ago during the discussion of the Penjdeh question. When the excitement consequent upon that incident was at its highest, and war was trembling in the balance, an important meeting of native editors was held at Madras, at which it was decided to refrain from all adverse criticism of the acts of Government until the danger which threatened should have passed away. To the credit of the native Press be it said, that during the whole period of the crisis the tone of the articles was beyond praise, and not a sentence was written which could give Russia the slightest reason to hope that she might count upon the support of the natives in the event of hostilities. — *Arnold Wright, Baboo English as 'tis writ.*

SPECIMENS OF BABOO ENGLISH.*

THE following is an amusing complaint of the lack of good manners displayed by a body of Parsees at one of their caste dinners: —

SIR, — I had gone to Poona for a business of mine and I had stayed there for about two months, during which time I had gone to each of the two Ghumbar feasts. To my great sorrow I beg to bring to your kind notice that I was greatly disgusted with the behaviour of the invited there. All of the invited try their best to secure seats for them to dinner as soon as they can and in order to fulfil this desire of them, they overlook manners and customs. Very serious cases they do force to be occured! Some

* On Baboo English cf. *H. Schuchardt: Das Indo-Englische*, in 'Englische Studien' XV, 2. p. 294—296. — *Hobson-Jobson* p. 32—33. — *The Times, London*, April 11. 1882, p. 8 and April 14. 1882, p. 13c. — *Chambers's Journal, London*, December 31. 1881, p. 840—842. — See further *H. Schuchardt's Beiträge* I, 473 in 'Kreolische Studien' IV, 12. — *Baboo English as 'tis writ, by Arnold Wright*, London 1891. — *The English-speaking Natives of Upper India* in 'The Indian Evangelical Review,' April 1876, p. 470—483, where Babu Ram Chandra Basu, Moradabad, says: "It is an undeniable fact that in speaking and writing English the educated natives, with perhaps a few rare and honorable exceptions, fall into glaring inaccuracies and gross mistakes. They are notorious for making free with and marring the English language, and their English compositions abound with solecisms and errors at which even an ordinarily educated Englishman cannot help laughing. But inaccuracies of expression and faults of diction are in this case unavoidable, and do not indicate on their part either defective education or imperfect knowledge. They are, after all, natives of India, and it is simply absurd to expect them to write English with the ease and grace, verbal accuracy and idiomatic propriety, which characterize the compositions of an English gentleman of even ordinary education and intelligence."

are tramped up some are nearly crushed and the like. To my great surprise I found in the second of the last Ghumbar feasts' which were given to Parsees in the 'Batleewala Ageearee' a Bombay young man tramped up by several foolish persons, a Parsee girl of ten heaped up by almost a score and the like. Certainly this spectacle to the eye of the wise is rude and totally disgustful. Almost all of them were well dressed and looked like gentlemen, but shame on their dress and person. Had they followed what Dr. Goldsmith has said they would have abstained from giving a trouble to a person like me and the editor who has thought proper to manifest their foolishness. Dr. Goldsmith has said, 'Handsome enough if they be good enough, for handsome is that handsome does.' The management was quite satisfactory and commendable but I humbly suggest the present managers of the Ghumbar feast to increase the dining room's space a little more which can be done with a little expense.

— *Arnold Wright: An Anglo-Indian Editorial Box.*

* * *

There is such an amusing assumption of selfsatisfaction in the following letter that it deserves to be quoted: —

Most Respectfully Showeth, — That your petitioner being given to understand that your honor is in want of hands to do the duties of signaller and porters begs to offer himself as a candidate for one of these: that your petitioner can read and write him his own Vernacular and that he has a special gift of Almighty viz., he is a very tall young man beyond the ordinary hight of human population in this country where the inhabitants are mostly short, and that on this ground he will make himself more useful for the office of flag holder should your honor be pleased to confer me a situation I shall pray God for your long life and prosperity, Your most obedient servant, ——.

— *Arnold Wright: Petitions and Begging Letters.*

* * *

The following is a characteristic specimen of the native *takeed*, or reminder: —

Sir, — As I am entertaining some skins of hope on account of the delay of my getting my certain reply.

Is there anybody on the face of this earth who without any exertion through the path of study can have attained the true light of happiness?

It is not universally known that he, whose prospects is to cut a good figure in the world, must try his almost to burn insence in the temtle of study?

Why then, Sir, your honor, has put me in the godown (warehouse) to work through storm and lightening simply for four pice per hour?

Sir, your honor is throwing me from the highest pinnacle of hope to the lowest depth of despair!

If your honor does not properly deem upon my regretful circumstances, then what shall I do?

If it did not lie within the compass of your honour's power, then I would have nothing to murmur. But if it is so, then I beg your pardon thousand times for so many botherations.

I have the honour, &c., ——.

— *Arnold Wright: Petitions and Begging Letters.*

* * *

Native Indian Journalism is conducted on free-and-easy principles. An editor thinks nothing of suspending the issue of his paper for what in England would be regarded as the most trivial reasons, and when he deems it necessary to apologize for the omission he usually does so in the airiest fashion. Here is a specimen of the customary style of amend: —

The vast circulation of the —— has necessitated considerable augmentation of our Establishment, and we have, therefore, been obliged to remove our Printing Works and Office to a more commodious premises.

These arrangements prevented the issue of the —— last week, but we hope and trust our readers will kindly overlook it, as it was unavoidable.

The only alternative left was to have the number printed in Calcutta, but the vast circulation of the —— presented an insuperable difficulty, and no Printing Firm in Calcutta was prepared to undertake the job either for love or for money.

We promise, however, to make a handsome reparation for this loss to our subscribers — and that before the Xmas tide.

One editor thus introduces his New Year's paper to his readers: —

We are sorry to find our collaborateurs have not yet recovered from the effects of the enjoyments of the holidays which have just passed away. Our post-bag has been very poor during the last few days, and beyond our usual exchanges nothing original has been received. The past two weeks have been those of mirth and enjoyment in every part of the civilized world, and we trust our readers and subscribers will overlook the rather dry appearance of the —— this week.

— *Arnold Wright: Free-and-easy Journalism.*

* * *

For the most part editors very wisely take their matter bodily from the Anglo-Indian papers, even the advertisements — many of which are probably of a bogus description inserted to give an air of prosperity to the concern. Several columns are, however, set apart for original contributions, and the delver in these finds a mine of curious material. The publication of testimonials testifying to the virtues of a particular medicine is the commonest form of advertisement. Here is one, a fair sample of many of the same kind: "This is to cartify Mr. Joowaladutt Debidut he got purgative pills, very good; I recommend to take any one; I used many times that pills." Frequently also the native *hakim* or doctor seeks the favours of the public through the medium of a loud-sounding proclamation, in which he vaunts his skill in extirpating every disease that flesh is heir to, and many others that the majority of mankind wot not of. Here is one which appeared in the original surmounted with the Royal Arms: —

I the undersigned obedient monk and Tomb's slave of Khaja Mainudin Chishti emperor of India inhabitant of Ajmere most humbly beg to every one gentleman, that if anybody might be suffering with demon, fairy, magic and fury, from any long

time, or if any woman is barren, offspring is dying, or any sort of patient, who cannot be cure by any sort of medical treatment, they should attend at Mote Bazar in Memon Kader Fakir Mohomed's house No. 383 from 6 to 12 a.m. and 3 to 5 p.m. all the above-mentioned patients will be cure by pronouncing some words and blowing upon water, spiting and amulet, by the grace of Almighty Creator.

If anybody is suffering with weakness and privacy in eyes, they will be cure by the medicine.

If any body wishes to take examination for the above mentioned questions, the undersigned can answer for his any question very easily and several times the undersigned was made contrast with great enchanter in Calcutta at Kalighat and in Malbar, but by the grace of God Khaja saket the undersigned has been successful upon them.

Some days ago the undersigned was in Calcutta for many days, and he cured there lots of patients by the grace of God, which was related by the Calcutta Newspapers, hoping several gentlemen might be known by reading the Calcutta newspapers, and the late Governor General Lord Ripon were very kind on the undersigned on account of above mentioned abilities, and many times I had been visited with them in Calcutta and Shamla, and surely nobody will return hopeless from the door of Khaja Mainudin Chishti emperor of India by the grace of God.

The above mentioned time from 6 to 12 p.m. is appointed for treatment and from 3 to 5 for communication.

The following is brief and to the point: —

By the grace of Almighty Creator I can cure any disease whatever without medicine and acceptance of any fee. The external disease can be cured within few minutes, and internal ones of course require one day per year. This has been acquired for me through the kindness of a Faquer. I have cured 300 persons at Khiljeepore, C. I., 300 at Rajgorh, C.I., 1,000 at Beora, C.I., 200 at Suthaha, C.I., and 200 at Nuxoodangosh, C.I.

This is also amusing: —

Notice is hereby given that this Medical Court is advantageous to every patient suffering from Feet swelling, who can be cured

by my Medical treatment. Any man belonging to this or any out country, suffering from Magic or devils, and that cannot be cured by English or Native Doctors, is sure to be cured by my treatment. A devil causes woman's offspring obstruct its growth will be set at liberty without giving trouble. Poors can get medicine in Charity. Captious and mischievous will not be allowed in my dispensary, and such patients can never be cured. Any man quite acquainted in every kind of Magic should try his skill on me. Any disease that cannot be cured by any English or Native Doctors, will be cured by me in nttering a word only.

Any one wishing to try his skills with mine should do it in a private place. Poors can get medicine from 7 a.m. to 9 a.m., and rich from 9 a.m. to 12 p.m. Jokers or mischievous will certainly be given in charge of Police. Asthma and Cough will be cured by me and Empress of India shall receive the blessings of such cured Patients.

May God bless Empress of India and prolong her life, and prosper her in the present and next world.

— *Arnold Wright: Native Quack Advertisements and Obituary Notices.*

BUTLER ENGLISH.*

BUTLER ENGLISH is the broken English spoken by native servants in the Madras Presidency; which is not very much better than the Pidgin English of China. It is a singular dialect; the present participle (e. g.) being used for the future indicative, and the preterite indicative being formed by *done;* thus *I telling* = 'I will tell'; *I done tell* = 'I have told'; *done come* = 'actually arrived'. Peculiar meanings are also attached to words; thus *family* = 'wife'. The oddest characteristic about this jargon is (or was) that masters used it in speaking to their servants as well as servants to their masters. — *Hobson-Jobson* p. 102.

The Pidgin English of the Madras and Bombay servants is chiefly remarkable for its extremely scanty vocabulary and grammar, for its love of the present participle active, and for its use of quasi-impersonal forms. Discovery has been made of a butler stealing large quantities of his master's milk and purchasing the silence of the subordinate servants by giving them a share of the loot; and this is how the ayah (nurse) explains the transaction:

Butler's yevery day taking one ollock for own-self, and giving servants all half half ollock; when I am telling that shame for him, he is telling, Master's strictly arder all servants for the little milk give it — what can I say mam, I poor ayah woman? [There is a tendency in all the Dravidian languages to pronounce *e* as if it were *ye*, and *o* as if it were *wo*. — See Caldwell, A Comparative Grammar of the Dravidian Languages, 2nd edit. p. 4.]

This is pure idiomatic Madrasee boy English; the chances are that an English-speaking servant in Madras will use one or other

* On Butler English, Boxwallah Patois, and Chichi or Cheechee English see *H. Schuchardt: Das Indo-Englische*, in 'Englische Studien' XV, 2. p. 292—294.

of the idioms here illustrated in every speech that he makes. — *The Times, London, April* 11., 1882. p. 8c.

In Madras the native domestics speak English of a purity and idiom which rival in eccentricity the famous 'pidgin' English of the treaty ports in China; and the masters mechanically adopt the language of their servants. Thus an Englishman wishing to assure himself that an order has been duly executed, asks, *Is that done gone finished, Appoo?* and Appoo replies, in the same elegant phraseology, *Yes, sare, all done gone finished whole.* The Bombay servants are generally half-caste Portuguese who speak a dialect of English more or less broken; but in the Bengal Presidency the English address their servants in Hindustani or Bengalee; and the domestic who *eshpeaks Englis*, is justly held at a discount in the hiring market. — *The Anglo-Indian Tongue, p.* 542 *seq.*

The usual question on reaching the portico of an Indian bungalow is, *Can missus see?* — it being a popular superstition amongst the Europeans that to enable a native to understand English, he must be addressed as if he were deaf, and in the most infantile language (p. 15). — *I all right now, ma'am. Missus want amah for the baby?* (p. 34); *Master not believe she give 'garley'! Master not believe she throw knives! Master now see what that missus doing* (p. 45); *yes, ma'am, I speaking English — same as missus* (p. 55); *how I telling? English people very clever; can do everything* (p. 169). — *Florence Marryat, in "Gup": Sketches of Anglo-Indian Life and Character, London* 1868.

THE ANGLO-INDIAN TONGUE.*

STRANGE to say, it (the Anglo-Indian tongue) must be held to have been initiated rather by natives than Englishmen. The Anglo-Indians, early in the last century, did not trouble themselves much about the oriental tongues. They might acquire a knowledge of Persian because it was the diplomatic language of the country, and intelligible to all educated Muhammadans; but the vernaculars spoken by the people among whom they lived and traded were altogether neglected. To obviate the consequent inconvenience, *dubashes* or 'two-tongued men' arose — native interpreters who had picked up as much English as enabled them to become the medium of communication between the strangers and their countrymen. The stamp which these men left upon official writing and communication is by no means wholly effaced at the present day. It was by their agency that the bulk of the untranslated native expressions which give a character to the speech of Anglo-Indians was introduced into the English language. Although succeeding generations of Anglo-Indians became better orientalists, and the profession of interpreter fell into desuetude, men still adhered to the old phraseology of the *dubashes*, and went on adding to their vocabulary whenever they fell in with a word of more than ordinary aptness. Each branch of the public service has contributed its quota to the development of the Anglo-Indian tongue: the law and the courts are especially well represented; the army has introduced a large stock of phrases, which, however, are not so generally used outside military circles; but, above all, intercourse with native servants has produced the most expressive and remarkable terms in the glossary.

— *The Anglo-Indian Tongue, p.* 543.

* On the subtle distinction between Anglo-Indian and Indo-English see *H. Schuchardt's Beiträge zur Kenntnifs des Englischen Kreolisch* in 'Englische Studien' XV, 2. p. 286—287; also cf. p. 296—305.

CHINESE PIDGIN ENGLISH.

PIDGIN ENGLISH is that dialect of our language which is extensively used in the seaport towns of China as a means of communication between English or Americans and the natives.* In its first and lowest form, as given in the vocabularies published for the use of servants, Pidgin is a very rude jargon, in which English words, strangely distorted, owing to the difficulty of representing their sounds in Chinese writing, are set forth according to the principles of Chinese grammar. It is, in fact word-for-word translation, with very little attempt at inflection or conjugation, as such forms of grammar, as we understand them, do not exist in Chinese. The result of this is naturally that as the vocabulary is very limited, a Chinese learns Pidgin English with no more difficulty than is presented by acquiring a few hundred words, the pronunciation and grammer of which have been modified to suit those of his own language. In this it corresponds exactly with the *posh an' posh*, or corrupt Rommany dialect spoken by English gipsies, in which Hindi-Persian words follow the English structure.

It is owing to the ease with which Chinese learn this dialect, and the willingness of foreigners to meet them half way in it, that it has spread to such an incredible extent, thereby leading the way towards making English the language of the Pacific. And as Chinese learn a Latin tongue more easily than pure English, it is probable that had it not been for the Pidgin jargon, a corrupt Portuguese would have formed the popular medium of communication between foreigners and natives in China. The number of Portuguese words which now exist in Pidgin-English seem to prove this. As it is, our language in this rude form has spread, and is spreading to such a remarkable extent as to suggest several

* **"Diese Neubildungen können keinesfalls als englische Dialecte angesehen werden; sie sind Mischsprachen."**
— *Gustav Körting: Encyclopädie p.* 118.

important problems. The coolie who speaks Pidgin has half his apprehension as to getting on in a foreign country removed, and the anticipated immigration of "millions of the Mongolian race" is beginning to cause serious reflection in America. Therefore Mr. Simpson looks forward to a time when it will be necessary to issue the Scriptures in Pidgin, and Captain Richard Burton gravely remarks in his "Ultima Thule", that "if English, as appears likely, is to become the cosmopolitan language of commerce, it will have to borrow from Chinese as much monosyllable, and as little inflection as possible. The Japanese," he adds, "have already commenced the systematic process of 'pidgeoning', which for centuries has been used on the West African coast, in Jamaica, and in fact throughout tropical England, Hindostan alone excepted."

The word *pidgin*, if derived, as is generally supposed, from the English word *business*, indicates the difficulty with which Chinese master our pronunciation. It is also characteristic of the jargon, from the incredible variety of meanings which it assumes. As the term *wallah* in Hindu, and that of *engro* in Rommany, are applicable to any kind of active agent, so *pidgin* is with great ingenuity made expressive of every variety of calling, occupation, or affair. As *business* or commerce is the great bond of union between the Chinese and foreign residents, it is not remarkable that this should be the chief and ever-recurring word, and give its name to the language formed in its service.

Pidgin-English, "pure and simple", is found, according to a writer in the "Pall Mall Gazette", only in the native vocabularies published for the benefit of compradores and servants entering the service of English masters. One specimen of this class of work is a little volume of twelve or fifteen pages, and is entitled "A Vocabulary of Words in Use among the Red-Haired People." Its outer cover is adorned with a full-length portrait of one of the red-haired race dressed in the costume of the Georgian period, in breeches and stockings, and armed with stick and sword."*

* Apropos of this vocabulary, my father-in-law, the late Rodney Fisher of Philadelphia, who was for many years resident in China, often related the following. One day calling for his comprador, who did not make his appearance, Mr. Fisher overhauled a youth called a *larn-pidgin*, or apprentice, of the class who are admitted by favour of the regular servants to learn

The difficulty which a Chinese experiences in mastering the English pronunciation may be inferred from the fact that in this book brother (elder) is expressed by *pat-lut-la*, youngest brother by *yang-shi-lut-la*, uncle by *yang-ki*, and husband by *ha-sze-man*. The almost insuperable tendency to pronounce *r* as *l* appears in *kī-lin* for green, *lin* for rain, and *lüt* for red — *d* being also a terrible *pièce de résistance* in the native mouth. But no China boy remains faithful to these barbarous words, and he very soon improves *kī-lin* into *kleen* or *gleen*, *lin* to *lain*, and *lüt* to *led* — at which point he long remains stationary. It follows, of course, that there is no settled standard of Pidgin-English, and that anything may correctly claim to be in that dialect, so that it represents English as spoken by a Chinese with some national variation from the English standard. I call special attention to this fact, since among the balllads and prose of my volume *'Pidgin-English Sing-Song'* there are some which illustrate low-class Pidgin as used by common people, while several of the songs must be understood as coming from a Chinese who, having made much greater progress in English, is desirous of writing it. Unless this allowance be fairly made, those who only know Pidgin-English from its more imperfect utterances will be inclined to think that in several instances I have introduced too many English words and "first-chop" phrases. I may, however, be allowed to plead *per contra* that two distinguished Anglo-Chinese scholars, Professor R. K. Douglas and H. A. Giles, with other proficients who have paid much attention to Pidgin-English, were so kind as to take great interest in my work while it was in progress, aiding me by correction, criticism, and contribution of material of every kind, and that they consider the language of the songs and stories as generally appropriate and correct.

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what they can of waiting. This tyro, not being able to reply, in great alarm led Mr. Fisher to a lower room where a number of his fellow-sub-servants were seated, each with the vocabulary open before him. To one of these he communicated what was wanted, whereupon the superior scholar, turning with incredible dexterity and rapidity from leaf to leaf, read out the following sentence: "He-larn-pidgin-talkee-that-compladór-belong-out-side-ko-hom-soon." The terror, real or assumed, of the scholar, coupled with this extraordinary manner of conversation under difficulties, set Mr. Fisher into a peal of laughter, which was promptly echoed of course by all the assembled Spelling Bee.

Pidgin, it may be observed, is now the generally accepted spelling of the word in the Anglo-Chinese newspapers. The dialect is very extensively spoken on the whole sea-board of China, and in the Straits; nor is it unknown in India, while its use is rapidly extending to the interior. It may be true, as Professor Douglas observes, that "of late English masters and mistresses in China are beginning to learn Chinese, and that grammars, dictionaries, and vocabularies in the local dialects are now beginning to find their way into houses into which they have never hitherto been admitted"; while, "on the other hand, a generation of Chinamen is growing up which has learned so speak English grammatically." Yet as real Pidgin-English is, after all, only Chinese, both as to structure and sound, with English words, it is evident that scores of common people will acquire it where one will learn English correctly. It is a curious fact, which has been observed by three of my friends — Messrs. Giles, Simson, and Ng-Choy — that instances occasionally occur in which Chinese from different districts, speaking very different dialects, have recourse to "Pidgin" as a medium of conversation, just as men of different nations in the Levant were at one time wont to use the *lingua franca*.

I trust that the critical reader will make allowance for the difficulty of spelling a jargon for which no standard is established, and which varies with every speaker. One gentleman, many years resident in China, thinks that the word *have* should be written as in English; a well-educated native to whom Pidgin was as a boy a step-mother tongue is positive that *hab* is the popular pronunciation, while the printed Chinese vocabulary for servants gives *hop*. The same difficulty is found as to *th*, which is in the mouth of a beginner either the Spanish or English *d*, or a plain *t*, but which is by many given correctly enough. If I have sometimes given one and sometimes the other pronunciation, it is not through carelessness; and I have done so in such a manner as to illustrate different phases of expression. But actual consistency is rendered impossible by the fact that one man often gives different sounds to the same letters. The same difficulty exists as to words which are well known to many persons but not to others. A few will be found in this collection which are possibly not familiar to the oldest European proficients in Pidgin. They are all drawn from

the Chinese vocabulary already referred to, and are probably known to most Chinese, who, however, soon drop them.

I have placed at the end of my work the well-known and popular version of "Norval", which first appeared at least forty years ago, and that of "Excelsior" — the names of the authors being unknown to me. I have been informed by an American gentleman who has paid attention to the subject, that a Pidgin-French is developing itself in the Chinese ports, but of this I have obtained no specimens.

It is not pretended that the language of the rhymes and stories in my volume will all be readily and immediately familiar to any person who may take it in hand, but it is certain that with a very little attention they can all be soon mastered. For those who expect to meet with Chinese, either in the East or California, my little book will perhaps be useful, as qualifying them to converse in Pidgin. There are in all not more than thirty altogether foreign or strange words in ordinary use, and a number of these are familiar to all persons of the least general information. What remains can present no difficulty to any one who can understand negro minstrelsy or baby talk.

* * *

Chinese find great difficulty in pronouncing the letter R, which in their mouths becomes L; therefore the Italic *l* throughout my book indicates *r*. This change is not uncommon in English, and in fact most of the peculiarities in the sounds of Pidgin-English, with many of its other variations, will be recognised by all mothers and nurses. *Th* is often pronounced correctly enough by Chinese whose English is in other respects very imperfect. But with all beginners, and sometimes with those more advanced, it is either *t*, *d*, or the Spanish *d*. *Lo* is frequently added for euphony's sake to words ending with a vowel or liquid. It has no meaning. The same is the case with all the vowels, especially in the *ee* which may at will terminate any word — *e.g.*, *chilo*, a child; *clylo*, to cry. *He*, *she*, or *it*, may all be expressed, as in Chinese, by *he*, and *they* by the same pronoun. *I*, *me*, *my*, *mine*, *we*, *our*, *ours*, are included in *my*.

If Pidgin-English were strictly reduced to its natural principles, there would be in it neither conjugation nor inflection, singular

nor plural. Tense as well as different shades of possession and qualification are expressed by the ingenious use of *hab*, *hab-got*, *belongey*, *catchee*, and *can do*. Thus, "*There is* a man within", is given as "Hab got one piecee man room-inside", which is literally translated from the Chinese. *Catchee* indicates possession or ownership — *e.g.*, "He catchee too-muchee dollar", — He is very rich. *Belongey* is a curious application of the English *belong* to many meanings. Thus, "My belongey China-side", is readily intelligible as meaning "I am a native of China"; but we find a wide deviation from the original sense in "You belongey too-muchee sassy, *galaw*", — You are indeed too impudent. '*Can do* is a simple expression of ability or power, and is often used as the synonym for *yes*, while *no can do* is a favourite negative. By intonation *can do* is a common form of interrogation — *e.g.*, "Can do chow-chow?" — Are you able to eat?

Almost every form of verbal utterance is set forth by *talkee*. *My talkee he*, may mean I do, did or will tell him, say to him, ask him, inform him; while *that law talkee so-fashion* must be translated "the law expresses itself, or is expressed, thus."

Maskee means all right, in spite of, notwithstanding, but, however, or "anyhow". In the poem "Bamboo" it is used as meaning *without*. "Maskee that ting my no can do." The native vocabulary gives *maskee*, "it is all good". *Galow*, *galaw*, *g'low*, or *galā*, has no special meaning, but, like *halt* in South German and *ajā* in Rommany, is much used as an intensitive. The same is the case with *Ch'hoy!* and *Ph'ho!* In many cases it is quite equivalent for *indeed*.

"In Chinese", says Professor R. K. Douglas, "there is always inserted between the numeral and the substantive to which it applies, a word which it is customary to call a classifier, since it points to the kind of object represented by the substantive. For example, instead of saying 'two knives', a Chinaman would say 'two-to-be-held-in-the-hand-knives', or instead of table he would say 'one-length-table'. These various classifiers the authors of Pidgin-English have melted down into one word, 'piece'. The writer, therefore" (of the "Vocabulary of Words in Use among the Red-Haired Barbarians"), "translates the Chinese equivalent of our indefinite article as one pe-sze, — one piece; and a knife he would render by one pe-sze-nai-fo." Consequently "one piece"

in pure Pidgin always sets forth *a* or *an*, and in many cases it follows *that* — *e.g.*, "That piecee man no hab catchee dinko", — That man has nothing to drink.

It should be observed that it is impossible to reduce Pidgin-English, and especially its verbs, to rule. The same man who uses "my talkee he" to intimate that he does, did, or will speak to another, may in the next breath elevate his style enough to say, "my hab talkee" and "my gotalkee". In a letter now before me a gentleman to whom I have been indebted for assistance says, "For four years I have conversed all day long in that language [*i.e.*, Pidgin-English], and have found that it varies a good deal, according to every one's fancy".

He is often substituted for *the* in Pidgin-English. This possibly originated in the dislike to utter *th*, which characterises the first stage of transition from Chinese.

Th, which is often pronounced correctly enough as in English, may be heard at other times as *d*, *t*, or *t'h* which latter may be regarded as the effort to pronounce correctly, but which results in a rapid succession of *t* by the aspirate.

— *Charles G. Leland: Introduction to 'Pidgin-English Sing-Song', and Hints to the Reader. London* 1887.

JAPANESE PIDGIN ENGLISH.

(YŌKOHAMA PIDGIN.)

THIS remarkable tongue has been reduced to writing for the first time by Mr. Hoffman Atkinson, who, after residing for several years in Japan, was more recently Secretary of the American Legation in St. Petersburgh. His work begins modestly enough with the simple title, 'Exercises in the Yokohama Dialect (Yokohama, 1874)'; but even on the first page we find remarks which prepare us for a tone which is quite in keeping with the impressions caused by the language. Gravely enough we are informed that the author has [illegible] are [illegible] he has been guided in his task by a conscientious adherence to the most reliable authorities accessible. Even, however, with these aids the compilation of this small work, as he declares, has been attended with difficulty, arising in part to the continual changes as the dialect crystallizes, and as progress is made towards fixing this valued means of communication between the native and foreign resident or visitor. This is all very fine, but the Pantagruelist begins to show his claws when we are gravely told that 'the author does not flatter himself that he has made any great addition to philological literature, but if he has succeeded in doing no more harm to learners of Japanese than his honoured predecessors in similar labours, his highest aims will have been attained.' This is accompanied by an intimation that it will be much more to the advantage of the foreigner to learn a dialect actually used in Yokohama, instead of studying Japanese proper, which the author declares that 'nobody understands, beyond a few teachers'. After this nobody can be astonished to find Mr. Atkinson bewailing in the Preface to the second edition that 'his feelings have been greatly wounded by a marked disposition on the part of the Yokohama public to treat the work as a jest'.

Indeed, with the exception of a few tourists and Japanese gentlemen, the first edition has passed into the hands of those not likely to learn from it practical lessons for actual use. 'No educational boards', he adds, 'have yet adopted the work, nor is it true that *official* notice has been received making it the groundwork of a new court dialect, but an idea of its progress may be gathered from the following extracts.'

These extracts are notices by the native press, of which one, credited to a highly conservative old *hari-kari* journal — the *Nisshin Shinjisi* — will suffice: — 'We have feared this. Our oldest institutions have been broken up, our currency tampered with, our hair cut the wrong way, and now this book comes along and pulls the roof off our language.'

This being comfortably effected, Mr. Atkinson plunges into the first lesson. I, mine, or ours are all in Yokohamese rendered by *watarkshee*; you and yours by *oh-my*; he, his, or theirs by *acheera sto*. 'These', he calmly remarks, 'comprise about all the pronouns used, and the student need not bother about genders.' This is highly encouraging. We feel as if a gentle, helpful hand were to be extended to us, and that no needless impediments are to be cast in our way. But promising as this is, it is nothing to what is realised. We have always regarded Anglo-Romany or Gipsy as charmingly easy, with only two tenses, and its ubiquitous *engro*, who, with an adjective, performs every active task like a Hindoo *walla*, but it is a classical Arabic compared to this new language. *Caberramono* being 'a hat', and *tempo* 'a penny', *o-my tempo* is 'your penny', and *acheera-sto caberramono* is 'his hat'. 'These examples', says the author, 'illustrate the ease with which the possessive case is made. The other cases can be worked up as required by the same rules.'

We now come to *arimas*, which is truly a 'far-reaching verb'. 'Catchee', like 'have got', has been thought to be a tolerably active verb in Chinese Pidgin, but it is laziness itself as compared to the Yokohama auxiliary, which helps everybody to everything. 'It translates all the idioms of *to be, to have, esse, posse, habere, monere, sein, haben, avoir, être, ser, estar, haber, tener*, and *have got*. Beyond this it has as a general colloquialism a close analogy to the *altro* of the Italians.' But this is far from doing justice to *arimas*, which might almost be said to do duty at a

pinch for any other verb, or any noun. It is the general utility man of the Yokohama dialect, and he who speaks when he has nothing else to say, gives a significant nod, and lifting his finger, remarks *'Arimas'*. Then the world agrees with him, and they all say *'Arimas'*. Those who have encountered the man of one word, know that, like 'the man of one book', he is a terrible fellow. It is his 'lift for the lazy', it carries his mind over everything. This one word is generally slang, it always saves the trouble of thinking, and therefore Doctor O. W. Holmes objected to slang. *Arimas* is the incarnation of philological indolence.

Removal, departure, going, and all cognate ideas are expressed by *piggy*, and speed by *jiggy-jig*. *Mar* being a horse, it follows that the question, 'Is the horse a fast one?' is rendered by *mar jiggy-jig arimas?* Titles are expressed by *san*, and 'Is Mr. Jones at home?' is *Jones san arimas?* Further examples of words are as follow: —

Tea	*Oh-char.*
Boat	*Boto.*
To break	*Serampan.*
To mix	*Champone.*
Illness	*Sick-sick.*
Yes	*Sigh-oh.*
No	*Nigh.*
Difficult	*Moods-cashey.*
Good	*Your-a-shee.*
Bad	*Wore-rewy.*
Much	*Tack-san.*
Little	*Skoshe* or *Cheese-eye.*
How much	*Ickoorah.*

The negative is formed by post-fixing *en* to verbs ending in *mas*. Thus, not to have, or not to be (at home) is *arimasen*. Not to understand is *walk-arimasen*. All other verbs form the negative by adding *nigh*. The numerals are as follow: —

One	*Stoats.*
Two	*Slats*—also rendered by *two-pesh.*
Three	*Meats.*
Four	*Yotes.*
Five	*It-suits.*

Six	*Moots.*
Seven	*Nannats.*
Eight	*Yachts.*
Nine	*Cocoanuts.*
Ten	*Toe.*

High-kin meaning 'to see', therefore 'I see a boat' is *boto high-kin arimas;* and 'I see three pence', *tempo meats high-kin.* But we must look further into the vocabulary before we can understand the principles by which this language is growing.

Time	*Tokey.*
A man	*Sto.*
A woman	*Moose-me.*
A child	*Baby-san.*
A servant	*Boy.*
A dog	*Come-ear.*
Water	*Meeds.*
Butter, oil, &c.	*Aboorah.*
Colour.	*Eel-oh.*

Thus to ask 'What colour is your horse?' the Yokohamist says *Oh-my mar nanny* (what) *eel-oh arimas? i.e.,* Your horse, colour what is? 'Does his colour change in various seasons?' is rendered by *Eel-oh piggy nigh?* that is to say, 'Colour quick (implying rapid removal or change) no? 'Who called when I was out?' is *Nanny sto arimas, watarkshee arimasen?* or literally, 'What man was I not was'. *Doko*, or where, might have been used in this artless sentence, since *Watarkshee caberramono doko?* means 'Where is my hat?' or 'My hat, where?' Like Pidgin, Yokohamese, being in its infancy, is as yet decidedly baby-talk. But as the Japanese are much more aristocratic than the natives of the Central Flower Land, and greatly look down on them, we are not astonished to find our Yokohama philologist remarking of the words *chobber-chobber*, or food, and *bobbery*, disturbance or noise, that 'the best authorities agree in referring the origin of these last two words to Pidgin English, a low and ungrammatical dialect, void of syntax, spoken between foreigners and Chinese'. This is, indeed, like high airs in the nursery, but we begin to know our writer, and the touch of Panurge, who, after speaking fourteen

tongues, made for his master a neat little dictionary of the Lantern language while on the journey, which was warranted to last no longer than a pair of new shoes. Of this Yokohamese it may be said as truly as of the *langage lanternois*, 'Tu l'auras plus tost apprins que jour levant sentir', inasmuch as it would be possible for any man with a good memory to learn all that there is in Mr. Atkinson's vocabulary in a day, and actually make himself intelligible in most simple matters.

The verb *maro-maro*, meaning to pass, walk, or not to be at home, intimating thereby that one has passed or gone out, is of wide extension in Yokohamese. Thus *sacky*, meaning 'wine', from the Japanese *saki*, rice-spirits; *sacky maro-maro* is 'Pass around the wine', while, *come-ear maro-maro*, sets forth that 'the dog walks'. Also *kommysan* (the lady) *maro-maro*, 'the lady is not at home', and *Doko maro-maro?* 'Where has she gone?' So it appears that with the aid of adverbs and nouns, and a little intonation, a single word can without change be made to express all the cases of a verb.

Boy is 'servant', *pumgutz* 'punishment', and *pom-pom* 'a hammer'. 'You must make less disturbance driving nails into the wall, or I shall be obliged to punish you', is concisely rendered as *Oh-my pompom bobbery watarkshee pumgutz*, 'You hammer noise I punish'. No one, indeed, can be astonished at the author's remarking dryly, that 'the student will have remarked the great compressibility of the dialect when he finds the following in a dialogue between a dealer and a customer: —

Where are the small ones (cabinets) you showed my friends from England last week?	*Cheese-eye doko? i.e.*, 'small where?'
Unfortunately they were purchased on Tuesday by a party of tourists from San Francisco.	*Arimasen* (no-got).

Molière's Turkish was hardly more condensed than this. But then Yokohamese requires a lively imagination, and a much more than ordinary intelligence, to achieve many of these surprising *tours de force*. If we might be 'permitted to conjecture', we should say that Yankee ingenuity and humour have had a great deal to do with the construction of this language, and that some of the

same 'gigantic intellect' which manufactured Chinnook has also worked at Yokohama.

Sacky, or wine, reappears as *beer-sacky* for beer, *ah-kye sacky*, claret, and *square-face sacky* for Hollands, in which there is evidently an allusion to the shape of a schnapps-bottle. *Pan* is 'bread', and *shabone* 'soap', of which words the etymology will trouble few who can recall *pane* and *xabon*. That *wash-boy* represents a laundryman is intelligible, and that physician should be *doctorsan*, or Mr. Doctor, but that a lawyer is known as *consul-bobbery-sto*, or a consular-fuss or disturbance man, is sufficiently odd. A stove is called both *hee-batchey* and *she-batchey;* of this word we are informed that the gender is indeterminate. A few more sentences will probably suffice to fully indicate the manner in which this dialect is conducted in conversation.

Good day.	*Ohio.*
I wish to see some nice small curios.	*Your-a-shee cheese-eye curio high-kin.* (Good little curio see.)
Of what kind? (or quality.)	*Nanney arimas?*
Would you like to see some old Satsuma screens of wonderful variety and strong pattern?	*Die-job* (strong) *screen high-kin arimas?*
Yes, I should be pleased to look at them.	*Sigh-oh, high-kin arimas.* (Yes, to see.)
How much is this small inlaid tray?	*Cheese-eye ickoorah?* (Small, how much?)
It is twenty dollars.	*Knee-jew dora.*
I will give you two boos.	*Knee-boos arimas.*
You are very hard upon a poor merchant, but it is yours for the sake of business.	*Your-a-shee.* (Good.)

Mr. Atkinson cannot of course convey the expression of the uplifted hands and eyebrows, and the smile that is child-like and bland, which render *your-a-shee* a very faithful translation of seventeen English words. The purchaser, however, understands that it means all this and more, and answers: —

Send it home.	*Watarkshee* house *sinjo.* (To my house send.)

Very well, sir, where is your residence?	*House doko arimas?* (House, where is?)
I am not residing here. I am a globe-trotter.	*House-arimasen skoshee high-kin moro-moro arimas.* (House have not, (a) little to see walk, *i.e.*, travel.)

The teacher, considering that by this time his pupils are somewhat advanced, proceeds to give them sundry exercises to be translated into Yokohama Japanese. They are as follows:—

1. No country can be called well-governed whose rulers do not blend with democratical liberality somewhat of the stern bigotry of Taste and History.

2. Peter Piper picked a peck of pickled peppers.

3. Evolved from the depth of his moral consciousness a pithecoid.

4. The metaphysical disability attaching to extended adherence to trade-forms of thought is hardly to be removed by a mere curriculum of philosophy, however well organised.

5. 'Tell me where is fancy bred?'

6. Power concentrated in a moving body is the weight of the body multiplied by the square of its velocity, and the product divided by the acceleratrix; or the power concentrated in a moving body is equal to the power expended in generating the motion.

With a brain slightly bewildered after transcribing this sentence, we follow the writer through the Yokohamese phrases, which we are politely requested to translate into English. But here our courage fails, as we fancy some reader, impatient of so much nonsense and frivolity, crying aloud: *'Oh-my piggy jig-jig — watarkshee pumgutz sinjoe arimas'*. ('Now hurry on, or I will pummel you.')

Yes, it is all most excellent fooling; but Pidgin and kindred methods of expression, which live in the Land of Doubt between Slang and *Lingua-Franca*, are so utterly uncared for by philologists that they might perish were it not for the kindly offices of some occasional humorist, who, attracted by their quaint wailing, picks them up in the darkness of ignorance from the door-step of vulgarity, and carries them into that grand refuge for the destitute

— a magazine, or a small pamphlet. They are worth saving, though few think so. When the writer published, some years ago, a work on Chinese Pidgin, more than one foreign review abused him with a bitterness incredible to an English reader, not for faults in his work, but for writing the work at all on such a debased dialect. Even so the Greeks and Romans despised the tongues of their barbarian neighbours; and yet there are a few scholars at the present day who would have been very grateful to any classic predecessor who had left us a vocabulary of the Etruscan, accompanied even by a comic commentary.

It has been sagely observed that it never rains but it pours, that misfortunes are never single, that *bonnes fortunes* come in bunches; and so it happened by strange chance that since the foregoing remarks on Yokohamese were in the printer's hands the writer received from Mr. Arthur Diósy, a student of Japanese, a small MS. collection made by him, entitled 'Japoniana Curiosissima'. What was our delight, on examining this precious little work, to find that it consisted entirely of Yokohamese, or Japanese Pidgin; that it embraced the words not given by the erudite and ingenious Atkinson; and, further, that the collector had reduced his gems to their original elements; that is to say, he had shown the derivations of sundry expressions from their English, Portuguese, Spanish, Dutch, and other sources. But as has been remarked, there is that in Yokohamese which, by indescribable or magic power, awakes all the Pantagruelism of a man's nature, disposing him to be quaint, and suggesting the spinning of fine yarns, even so Mr. Diósy is here and there so touchingly naïf as to require the pruning-hook — we should say the lead-pencil. Why this should be so passes the writer's comprehension; but it is certainly true that the two only specimens of the literature of this infant language would seem to indicate that it inspires all who speak it to jest, and that it would be a proper tongue for the Rabelais Society of London in which to debate the merits of Panurge, or keep their chronicles. What is strictly serious in Mr. Diósy's MS. is as follows: —

JAPONIANA CURIOSISSIMA.

Words derived from English.

Damuraïsu H'to (Yokohama dialect). A British or American sailor. Etymol. 'D—— your eyes!' and *H'to* (Sino-Japanese, *jin*; Chinese, *jön*), people.

Komiya (Yokohama dialect). A European dog. (From 'Come here! Come here!')

Sitésh'n. Railway station.

Bōtō. Boat. In pure Japanese, *Ko-buné*, child-ship. *Bōtō* has been officially adopted in the Imperial Navy.

Buranket (or, by contraction, *ket*). A blanket.

Words derived from French.

Shappo. Hat (European hat).

Juppon. Waistcoat (from *jupon*, a petticoat).

Monuments left by a Century of Christianity and Intercourse with Spanish and Portuguese.

Shabon. Soap (*sapon*).

Bidoro. Glass (*vidro*).

Kastira. Sponge-cake (from *Castilla*).

Note. — As Chinese cannot pronounce *r*, but substitute *l*, so Japanese cannot say *l*, but replace it by *r*, as in *Buranket*, *Kastira*, *Rondon* (London). Ah-Sin says, 'Our people all eat *lice*'; Kokichi says, '*Rice* are vermin'.

Karuta. Playing-cards.

Tanégashima. A pistol. Literally, 'seed-island' (*shima* = island), from the fact that the first European who landed in Japan — at Tanégashima, an island off the coast of Kiu-Shiu, south-west of Japan, belonging to Ôsumi — was armed with a pistol. He was a Portuguese from Macao, Mendez Pinto by name, A. D. 1542 or thereabouts.

Jesu Kirishito. Jesus Christ.

Words derived from the Dutch.

Dontaku. Sunday (as a Christian holiday), from *Zondag*. The *pure* Japanese for the seventh day is *Nichi-yobi*, literally, Sun-day; Monday, *Tsuki-yobi* = Moon-day.

Madorosu. Sailor (*Matros*).

Briki. Sheet tin (*Blek*, Germ. *Blech*).

Doitsu. German (*Deutsch*).

Horanda. Holland.

'Ran. Dutch.

Miscellanea.

Barsam Koaibé. Balsam Copaibæ.

Bum-bum-funé. Man-of-war (*fune* = ship). Vast quantities of powder are wasted annually in Japanese waters in salutes between *bum-bum-funé* and forts. (Vulgar).

Tchi-joki-sen. Railway. Literally, 'land-steam-ship'. (Vulgar).

Jin-riki-sha. The cab of Japan. A light two-wheeled carriage, drawn by one or two men. Literally, 'man-power-carriage'. Called by Americans 'Japanese *Pull-man* car'.

Brown Bellies. Betto are grooms and ostlers. Americans call them 'B. B.' in remembrance of toothsome New England cakes.

Saru. Detective, policeman (literally 'monkey'). Equivalent to the American 'pig in brass buttons'. (Vulgar).

Ké-to-jin. 'Bearded Chinaman', any foreigner *not* a Chinaman.

Bé. American.	*Hispania.* Spain.
Yei. English, British.	*Horitogar.* Portugal.
Futsu. French.	*Orosha.* Russia.

Malay Words in the Yokohama Dialect.

Peke. Go! (Malay, *pergi;* Atkinson's *piggy*).

Sarampan. Boat (*sampan*).

Miscellanea (continued).

Bonkots (Yokohama). A thrashing. (Pure Japanese, *chōchaku;* Atkinson's *pumguts*).

Jigi-jig (Yokohama). Quick! (Pure Japanese, *jikini;* Atkinson's *jig-jig*).

Maro-maro, maru-maru (Yokohama). To be somewhere. (Pure Japanese, *mawaru*).

Taïsan (Yokohama). Much, very. (Pure Japanese, *taisō*).

Ohayo! (pure Japanese). Literally, 'It is early!' used as a salutation *before* noon. Foreigners use it at *all* hours with ludicrous effect.

Shinjō (pure Japanese). Respectfully to offer. Used by foreigners for 'give' in *every* case. Foreigners who have lived in Nagasaki use a vast number of Hizen idioms. I have a list of many of them; but do not think it relevant to this subject, so will not even make extracts.

Teppo-mizu. Aërated waters. (Literally, 'gun-water').

Pom-saké. Champagne. (*Saké* is rice-wine).

Tantō (pure Japanese). So much. (Compare Italian).

Sō (pure Japanese). So. (Equivalent in its different intonations to the German 'So!' 'Ach so!' 'Nun so!' 'So?'

Mō (pure Japanese). More!

Sago-bëï. Sago.

Tmo-kui. Potato-eaters. The insurgents of Satsuma, 1876–7, who fed mostly on sweet potatoes, being unable to procure rice, were nicknamed thus by the Imperialists.

Kuro-jin-daï. Literally, 'black-barrack-troops'. The Imperialists were so called from their dark uniforms and their living in barracks (a European innovation hateful to true 'Samuraï'). The Satsuma rebels translated this, by a daring play upon the words, into 'Black-stinking-*tāï*'. *Taï*=sea-bream, the king of Japanese fishes.

Aka-go. A baby. Literally, '*red*-child'.

Moosinie (used by foreigners for *musumé*). Girl, daughter.

Chabu-chabu (vulgar). Grub. (The Pidgin-English *chow-chow*).

Usangi, Uma. A donkey. (Literally, '*hare*-horse'; asses were unknown until comparatively recent times).

Yama-inu. Wolf. (Literally, 'mountain — or wild — dog').

Niwa-tori. Cock. (Literally, 'garden-bird').

Bébé (used by children). Clothes.

Bébé-wo-rishern. To dress a child.

Haha. Mother.	*Jigi.* Grandfather.
Chichi. Father.	*Hii-jiji.* Great-grandfather.
Baba. Grandmother.	*Mama.* Wet-nurse.
Mamahaha. Stepmother.	

The reader might be astonished if he were informed that many of the terms which look like sheer invention are really of the land of Nipon. *Cocoa-nuts*, for example, is actually as near an approach to the pure Japanese for 'nine' as most careless travellers could be expected to make.

— *The New Quarterly Magazine, London, July* 1879.

SPECIMENS OF KAMEROON ENGLISH.*

Me no sabe.	I do not know.
You no sabe me?	Don't you know me?
What is the matter!	[This phrase is used as a strong curse.]
He left me market.	He has promised me.
He live for come.	He is coming.
He live for die.	He is dying. He will die.
No live.	Is not. There is not. He is not here.
This place live for man go wash.	This is a bathing-place.
Them other boy, him be gentleman.	That other lad there is a great gentleman, who need not work.
No fit to do work.	
I no thieve him, I do no bade thing for him: He fit to put me in iron.	I have neither robbed him, nor have I done him any other harm; and yet he is capable of putting me in chains.
Too much. Plenty too much.	Very much.
You be Mister Woerman him nigger.	You are Mr. Woerman, the nigger (*nigger* used as an insult to a white European!)
Them other boy no fit to learn him; them other boy no got sense enough.	The other boy (or girl) is not able to learn it; he (or she) is too stupid.
You no buy we.	You have not bought us anything.

* See the article by *M. Buchner* in *Beilage zur Allgemeinen Zeitung*, No. 318, München, 16. November 1886.

King Bell him nigger.	King Bell's slave.
He wants them thing plenty.	Of this article he wishes as much as possible.
King Bell town himself.	The very Bell-town.
Smiti dont go. (*!*)	Mr. Schmidt is gone away.
Plenty people dont come. (*!*)	There come, (or there came) many people.
You pass me for big.	You are taller than I.
Road we can find good one pass that.	We shall find a better way.
Him be boy for me.	He is younger (or more foolish) than I.
Pose I no live, he fit to go for my backside to thieve my oil.	Supposing I am not here, he will be able to steal of my oil behind my back.
Him father dead him be Joss.	After his father's death he will be chief.
I want to sit down for you.	I should like to be your servant.
Cold have you?	Have you got a cold? Have you fever?
This be play palaver.	This is but a jest.
My belly is full.	I am satisfied. I have eaten enough.
Plenty vexed live for my belly.	I have had much anger.
Pose (*suppose*) *me be forced, I go. My belly live for Bell.*	If you force me, I shall of course go. But in my heart I shall remain faithful to King Bell.

NEGRO ENGLISH.*

THE AREA embraced within James A. Harrison's investigation (Anglia VII, 3) is the area lying between the Atlantic Ocean on the East, the Mississippi River on the West, the Gulf of Mexico on the South, and the 39th parallel on the North ('Mason and Dixon's line', a name given to the southern boundary of the free state of Pennsylvania which formerly separated it from the slave states of Maryland and Virginia).

This area now contains between 6,000,000 and 7,000,000 negroes, who speak, in large measure, the English to which attention is drawn in Harrison's paper. There are several distinctly marked dialects of this English, prevailing, respectively, in Virginia, on the sea-coast of South Carolina and Georgia, and through the middle Southern States; examples of which are given at the end of Harrison's paper.

It has been impossible to register scientifically the varied phenomena of Negro Phonetics or to re-produce the quite indescribable intonation and shades of intonation with which the sounds are uttered; but an effort has been made to approximate a correct re-production of the pronunciation by an imitative orthography and by key-words serving to show the dialectal variations of different localities.

It must be confessed, to the shame of the white population of the South, that they perpetuate many of these pronunciations in common with their Negro dependents; and that, in many places, if one happened to be talking to a native with one's eyes shut

* On Negro language-usage see *James A. Harrison's paper in 'Anglia'* VII, 3. Halle 1884, from which *Zeitschrift* this article has been taken. —

it would be impossible to say whether a Negro or a white person were responding.

The humor and naïveté of the Negro are features which must not be overlooked in gauging his intellectual calibre and timbre; much of his talk is baby-talk, of an exceedingly attractive sort to those to the manner born; he deals in hyperbole, in rhythm, in picture-words, like the poet; the slang which is an ingrained part of his being as deep-dyed as his skin, is, with him, not mere word-distortion; it is his verbal breath of life caught from his surroundings and wrought up by him into the wonderful figure-speech specimens of which have been given under the head of Negroisms (Anglia. VII, 3. p. 261—279). The humorous and proverbial character of many of these expressions shows a distinct feature of the Negro mind. The talk of the African abounds in metaphors, figures, similes, imaginative flights, humorous delineations and designations, saws and sayings. These have so interwoven themselves with his daily speech as to have become an unconscious and essential part of it.

The results of a total abstraction of all means of self-cultivation from the field of Negro life are clearly enough seen in the representations of his treatment of the English tongue. Negro English is an ear-language altogether, a language built up on what the late Prof. Haldeman of Pensylvania called *otosis*, an error of ear, a mis-hearing, similar to that by which Sirâdyhu-d-daula, a viceroy of Bengal, became in the newspapers of the day, Sir Roger Dowler. (!) The only wonder is how the Negro could have caught the rapidly uttered sounds of the language spoken around him so truly and reproduced them so ingeniously, transmitting what he had learned in a form so comparatively unspoiled. He has simply taken the principle of *paresis* or word-neglect ... a principle by which *maculate* becomes *mole* (a spot) ... and worked it out to its ultimate consequences, so far as English is concerned. If his masters say *won't, shan't,* why should not he say *dasen't* (dares not) and use it for every person? If his master says, paroptically, *énjīne* (long *i*), why should not he say *ínjīne* (for éngīne)? If euphemism so dominates the master that, in his oaths, he must say *dad blame* for something much stronger, why should not the Negro catch it and apply it analogically to a whole class of expressions?

Such parasynetic forms as *sparrer-grass* for *asparagus*, due to misunderstanding or misconception of a word, are common enough in Negro; but the African, from the Absence of books and teaching, had no principle of *analepsy* in his intellectual furnishing by which a word, once become obscure from a real or supposed loss of parts or meaning, can be repaired, amended, or restored to its original form. He is continually led by analogies, and induced by classes of words like *gift, lift* to add, for example, a *t* to *cliff* if indeed he can be got at all to pronounce this, to him, very difficult final dental.

The process of hybridization both in word-formation and in word-pronunciation (if one may so apply the term) is extensively practised by him; for not only have we such formations as *smartually* (smartly) and the like in Negro, but such pronunciations as *ailmént, presidént, obleege* (caught from the Romance settlements in the South) are common enough all over the South among white and black alike.

The opposite principles of eduction and absorption are actively at work in the processes of Negro speech, giving rise on the one hand to such lengthenings and strengthened forms as corn*d*er, drown*d*ed, clos*t*, 'cross*t*, rous*t*, and on the other to such syncopations and contractions as *'spe'unce* (experience), *cu'ius* (curious), *mo'*, *'membunce*, &c.

Numerous examples of aphaeresis, apocope, syncope, epenthetic insertion, prothesis, epithesis, and metathesis have been collected and are given under these heads in their special section of Harrison's paper.

What has been called *dimorphism* . . . . a principle according to which a word may appear in the course of time under two forms . . . is not without suggestive illustration in Negro; e.g., the word *admiration* has not only its usual meaning, but, in the form 'to make a great *'miration'*, has gone back to its early meaning of wonder, astonishment; *up* is made to do the duty of a verb in such expressions as, 'he *up* en duz'; *allow* comes to signify, additionally, *maintain, insist; parade* ('perrade') means also *walk*, etc.

The fertility of the Negro dialect indeed is really wonderful, not only in the ingenious distortion of words by which new and startling significance is given to common English words (e.g., a *hant* in Negro means a *ghost*), but more especially in the domain

of imitative sounds, cries, animal utterance. To the Negro all nature is alive, anthropomorphized, replete with intelligence; the whispering, tinkling, hissing, booming, muttering, 'zoonin' around him are full of mysterious hints and suggestions, which he reproduces in words that imitate, often strikingly, the poetic and multiform messages which nature sends him through his auditory nerve. He is on intimate terms with the wild animals and birds, the *flora* and *fauna* of the immense stretches of pine-woods among which for generations his habitation has been pitched. His mind is yet in the stage in which ready belief is accorded to the wrangles of shovel and tongs, the loves and hates of dish and platter on the kitchen shelves, the naïve personification of the furniture of his cabin; and for him rabbits and wolves, terrapins and turtles, buzzards and eagles live lives no less full of drama and incident, of passion and marvel than his own kith and kin gathered around the pine-knot or the hickory fire.

The Negro passion for music and for rhythmic utterance has often been remarked; a Negro sermon nearly always rises to a pitch of exaltation at which ordinary prose accent, intonation, word-order are too tame to express the streaming emotion within; the sermon becomes a cry, a poem, an improvisation; it is intoned with melodious energy; it is full of scraps of Scripture in poem-form, and to say that it becomes an orgy of figures and metaphors sobbed or shouted out with the voice of Boanerges is hardly going at all too far. The sermon style naturally exerts a powerful influence on the style of ordinary life; so that it is not remarkable if the utterance and language of the household and the street are largely cast in a rhythmic mould. Nearly every Negro above the average is a hymn-maker, or at least co-operates with others in the production of hymns, songs, plantation-rhymes, 'corn-shucking' glees, 'joubas', and the like. He invents his own airs and tunes, which are often profoundly touching and musical; his sense of *takt* is delicate, and in congregational singing his voice has a beauty and richness and justness which often exceed the best efforts of the trained choirs of the cities.

— *James A. Harrison (Lexington, Va., U. S. A.): Introduction to 'Negro English', in Anglia VII*, 3. Halle 1884.

THE ENGLISH LANGUAGE IN AMERICA.

THE English language in America is necessarily much affected by the multitude of new objects, processes, and habits of life that qualify our material existence in this new world, which, with sometimes incongruous architecture, we are building up out of the raw stock that nature has given us; by the great influx of foreigners speaking different languages or dialects, who, in adopting our speech, cannot fail to communicate to it some of the peculiarities of their own; by climatic and other merely material causes which affect the action of the organs of articulation, and of course the form of spoken words; by the generally diffused habit of reading, which makes pronunciation and phrase more formal and also more uniform; and doubtless by other more obscure and yet undetected causes.

Thus far, it can by no means be said that any distinct dialectic difference has established itself between England and the United States; and it is a trite observation, that, though very few Americans speak as well as the educated classes of Englishmen, yet not only is the *average* of English used here, both in speaking and writing, better than that of the great mass of the English people; but there are fewer local peculiarities of form and articulation in our vast extent of territory than on the comparatively narrow soil of Great Britain. In spite of disturbing and distracting causes, English is more emphatically *one* in America than in its native land; and if we have engrafted on our mother-speech some widespread corruptions, we have very nearly freed the language, in our use of it, from some vulgar and disagreeable peculiarities exceedingly common in England.

So far as any tendency to divergence between the two countries exists, it manifests itself at present, rather in the spoken than

in the written dialect, in pronunciation rather than in vocabulary and grammatical structure. It can hardly be denied that a marked difference of *accent* is already observable; but, though a very few words current on one side the Atlantic are either obsolete, or not yet introduced, upon the other, it would be difficult to frame a written sentence, which would be pronounced good English by competent judges in America, and condemned as unidiomatic in England.

Some noticeable local and general differences between American and British English may be explained by the fact, that considerable bodies of Englishmen sometimes emigrated from the same vicinity, and that in their new home they and their multiplied descendants have kept together and continued to employ dialectic peculiarities of their native speech, or retained words of general usage which elsewhere perished. Thus the inhabitants of Eastern Virginia were early settlers, and have intermixed little with the descendants of other colonists or strangers. Hence, they are said to retain some Shakespearean words not popularly known in other American or even English districts; and the dialect of South-Eastern Massachusetts, which is inhabited by the unmixed progeny of the first immigrants, is marked by corresponding individualities. It is to the influence of such causes that we owe some excellent words, which have now become universal in the United States, as, for example, the verb *to wilt*, which has strangely been suffered to perish in England, without leaving any substitute or equivalent behind it.

In the use of colloquialisms, not only tolerated but preferred in conversation, though scarcely allowable in writing, the two nations differ considerably. What our own self-indulgences are, in this respect, it is difficult for an American to say, because he becomes conscious of them, as national peculiarities, only when his attention is called to them by criticisms which good-breeding seldom permits an Englishman to make. In England, on the other hand, an educated American hears, in the best circles, familiar expressions and grammatical licenses, which he would himself not venture to employ in America. For instance, he will most frequently hear *it is me*, and even *it is him*, instead of *it is I*, *it is he*. Some English grammarians think the former of these expressions defensible; and, in the analogy of the French and Danish languages, where

the corresponding forms are not merely allowable, but obligatory, there lies an argument of some weight; but this apparent grammatical solecism is not sanctioned by Anglo-Saxon usage, or the authority of good writers.

The most important peculiarity of American English is a laxity, irregularity, and confusion in the use of particles. The same thing is, indeed, observable in England, but not to the same extent, though some gross departures from idiomatic propriety, such as *different to*, for *different from*, are common in England, which none but very ignorant persons would be guilty of in America. These may seem trifling matters, and in languages abounding in inflections, they might be so; but in a syntax, depending, like ours, so much upon the right use of particles, strict accuracy in this particular becomes seriously important.

In the tenses of the verbs, I am inclined to think that well-educated Americans conform more closely to grammatical propriety than the corresponding class in England. At least, the proper use of the compound preterite is more general with us. In English writers of some pretensions, we meet such phrases as 'this plate *has been* engraved by Albrecht Dürer', 'this palace *has been* designed by Michael Angelo', for *was* engraved, *was* designed. Such an abuse of the proper office of the preterite is never heard in America. In general, I think we may say, that in point of naked syntactical accuracy, the English of America is not at all inferior to that of England; but we do not discriminate so precisely in the meaning of words, nor do we habitually, in either conversation or in writing, express ourselves so gracefully, or employ so classic a diction, as the English. Our taste in language is less fastidious, and our licenses and inaccuracies are more frequently of a character indicative of want of refinement and elegant culture, than those we hear in educated society in England.

The causes of the differences in pronunciation are partly physical, and therefore difficult, if not impossible, to resist; and partly owing to a difference of circumstances. Of this latter class of influences, the universality of reading in America is the most obvious and important. The most marked difference is, perhaps, in the length, or prosodical quantity, of the vowels; and both the causes I have mentioned concur to produce this effect. We are said to drawl our words by protracting the vowels, and giving

them a more diphthongal sound than the English. Now, an Englishman who reads, will habitually utter his vowels more fully and distinctly than his countryman who does not; and, upon the same principle, a nation of readers, like the Americans, will pronounce more deliberately and clearly than a people, so large a proportion of whom are unable to read, as in England. From our universal habit of reading, there results not only a greater distinctness of articulation, but a strong tendency to assimilate the spoken to the written language. Thus Americans incline to give to every syllable of a written word a distinct enunciation; and the popular habit is to say *dic-tion-ar-y*, *mil-it-ar-y*, with a secondary accent on the penultimate, instead of sinking the third syllable, as is so common in England. There is no doubt something disagreeably stiff in an anxious and affected conformity to the very letter of orthography; and to those accustomed to a more hurried utterance, we may seem to drawl, when we are only giving a full expression to letters, which, though etymologically important, the English habitually slur over, sputtering out, as a Swedish satirist says, one-half of the word, and swallowing the other. The tendency to make the long vowels diphthongal is noticed by foreigners as a peculiarity of the orthoepy of our language; and this tendency will, of course, be strengthened by any cause which produces greater slowness and fulness of articulation. Besides the influence of the habit of reading, there is some reason to think that climate is affecting our articulation. In spite of the greater coldness of our winters, our flora shows that the climate of even our Northern States belongs, upon the whole, to a more Southern type than that of England. In Southern latitudes, at least within the temperate zone, articulation is generally much more distinct than in Northern regions. Witness the pronunciation of Spanish, Italian, Turkish, as compared with English, Danish, and German. Participating, then, in the physical influences of a Southern climate, we have contracted something of the more distinct articulation that belongs to a dry atmosphere, and a clear sky. And this view of the case is confirmed by the fact that the inhabitants of the Southern States incline, like the people of Southern Europe, to throw the accent towards the end of the word; and thus, like all nations that use that accentuation, bring out all the syllables. This we observe very commonly in the comparative Northern and Southern pro-

nunciation of proper names. I might exemplify by citing familiar instances; but, lest that should be invidious, it may suffice to say that, not to mention more important changes, many a Northern member of Congress goes to Washington a *dactyl* or a *trochee*, and comes home an *amphibrach* or an *iambus*. Why or how external physical causes, as climate and modes of life, should affect pronunciation, we cannot say; but it is evident that material influences of some sort are producing a change in our bodily constitution, and we are fast acquiring a distinct national Anglo-American type. That the delicate organs of articulation should participate in such tendencies, is altogether natural; and the operation of the causes which give rise to them, is palpable even in our hand-writing, which, if not uniform with itself, is generally, nevertheless, so unlike common English script as to be readily distinguished from it.

To the joint operation, then, of these two causes, universal reading and climatic influences, we must ascribe our habit of dwelling upon vowel and diphthongal sounds, or drawling, if that term be insisted upon. This peculiarity, it must be admitted, is sufficiently disagreeable, particularly to a delicate and fastidious native ear, to which natural sensitiveness and intimate familiarity have rendered the language intelligible enough, even when not pronounced with marked distinctness; but it is often noticed by foreigners as both making us more readily understood by them in speaking our own tongue, and as connected with a flexibility of organ, which enables us to acquire a better pronunciation of other languages than is usual with Englishmen.* In any case, as, in spite of the old adage, speech is given us that we may make ourselves understood, our drawling, however prolonged, is pre-

* The influence of the habit of full and distinct articulation in the orthoepy of the native language upon our pronunciation of foreign tongues, is well exemplified in the readiness with which Italians acquire a good English accent. None of the Romance, or even Gothic nations, learn to speak English so well as the Italians. The same remark applies with great force to the Turks. The articulation of the Turkish is so distinct, that upon first hearing it, you follow the speaker, syllable by syllable. The Turks acquire the sounds of foreign tongues with great facility. The common seal-engravers of Constantinople, upon hearing a foreign name, will at once repeat it, and write it down for engraving, with as close a conformity to the true pronunciation as the Arabic alphabet admits of.

ferable to the nauseous, foggy, mumbling thickness of articulation which characterizes the cockney, and is not unfrequently affected by Englishmen of a better class.

It is to the same tendency to a prolonged and consequently distinct pronunciation of the vowels, that we are to ascribe the general retention of some, and the partial preservation of other, vowel sounds in America, now pretty uniformly banished out of the orthoepy of English writers on pronunciation, though not yet quite out of the actual speech of the British people. One of these is the sound of *o* in *none*, intermediate between the participle *known* and the noun *nun*. This is rather peculiar to New England, and is used in *coat*, which is not made to rhyme with *quote* or *boat*, and in many other words. The other is the long *e* in *there*, which Walker and his sequela make identical with *a* in *fate*. This latter sound, as I have before remarked, is by most Continental phonologists justly regarded as distinct from the *a* in *fate*, and as properly the long vowel corresponding to the short *a* in *carry;* but it seems destined to extinction, and America is in this respect following the example of England.

There is, in many parts of the United States, a strange confusion with regard to the use of the letter *r*. Indeed, scarcely any consonantal sound undergoes so many modifications in pronunciation in different countries as this. In some languages it is pronounced with a vibration of the uvula, and is at the same time distinctly guttural; in others, it is articulated with a rapid vibration of the tongue, and a strong emission of the breath; in the Sandwich Islands it is scarcely distinguishable from *l*, and though marked by the rough breathing in some parts of the British islands, in others it is but an aspiration almost as inarticulate as *h*. The Romans called this consonant the *litera canina*, the snarling letter, and the modern Italians pronounce it with a very forcible trill. I believe the pronunciation I mentioned as characteristic of some American districts, is not peculiar to the United States, but occurs also in England. It consists in suppressing the *r* where it should be heard, and adding it where it should not. One need not go a day's journey from New York to find educated persons who call the municipal rule of action the *lor*, and yet style the passage from one room to another a *doah*.

Analogous to this are two English vulgarisms, from which we are almost wholly free. No American young lady laments that she "never knows when to *hexasperate* the *haitch*"; nor is any cis-atlantic Weller embarrassed as to whether he shall spell *veal* with a *we*. To ears accustomed to discriminate between the use and omission of the *h*, and between the letters *v* and *w*, it seems strange that they can ever be confounded; but I believe they are nowhere so clearly distinguished as in the United States. The Greeks and Romans, as I have observed in a former lecture, had the same embarrassment as the vulgar English with respect to the *h*; and it finally disappeared from the articulation of the Southern Romance languages altogether. Were it not for the influence of printing, the rough breathing of the *h* would probably long before this have ceased to be heard in English; and it is to the same cause alone that we are to ascribe the perpetuation of the distinction between the *v* and the *w*, one or the other of which has become obsolete in the pronunciation of most languages which originally possessed them both.

But to return: there are other differences between our American accent, and that of the English, which are as yet too fleeting and subtile to admit of definition; and in fact we differ as widely among ourselves in this particular as any of us do from the people of Great Britain. So far as these shades of articulation can be characterized, they seem to me to lie chiefly in the intonation; and I think no Eastern man can hear a native of the Mississippi Valley use the O vocative, or observe the Southern pronunciation of ejaculatory or other emphatic phrases, without perceiving a very marked though often indescribable, difference between their and our utterance of the same things.

The integrity, and future harmonious development of our common Anglican speech in England and America, is threatened by a multitude of disturbing influences. Language, being a living organic thing, is, by the very condition of its vital existence, by the law of life itself, necessarily always in a progressive, or at least a fluctuating state. To fix it, therefore, to petrify it into immutable forms, is impossible; and, were it possible, would be fatal to it as a medium of intercommunication suited to the ever-changeful life of man. But, at the same time, something can and should be done to check its propensity to wandering growth, and

especially the too rapid divergence of what may ultimately become the two great dialects of the English tongue. At present, the predominance of the commercial and the political over the social relations of the two countries, makes the unity of our written speech especially important; but the wonderful increase in the facilities of travel, destined perhaps to be superseded by other still swifter conveyances, is constantly multiplying the means and the occasions of personal communication between the two peoples; and, indeed, we are already in time, almost in space, nearer to England than to the remoter borders of our own wide-spread empire. The sea is, even now, no longer what Horace found the Adriatic — a gulf of dissociation — but a bond of union, a pathway of rapid intercommunion, and, with increased frequency of individual intercourse, grows also the importance of the identity of our spoken tongue. Let me, therefore, express my entire dissent from the views of those who would imbitter the rivalries of commerce by the jealousies of a discordant dialect — who would hasten the process of separation between the stock and the off-shoot, and cut off the sons of the Pilgrim and the Cavalier from their common inheritance in Chaucer and Spenser, and Bacon and Shakespeare, and Milton and Fuller, by Americanizing, and consequently denaturalizing, the language in which our forefathers have spoken and prayed, and sung, for a thousand years. If we cannot prevent so sad a calamity, let us not voluntarily accelerate it. Let us not, with malice prepense, go about to republicanize our orthography and our syntax, our grammars and our dictionaries, our nursery hymns and our Bibles, until, by the force of irresistible influences, our language shall have revolutionized itself. When our own metaphysical inquirers shall establish a wiser philosophy than that of Bacon; when a Columbian Shakespeare shall awake to create a new and transcendent genus of dramatic composition; and when the necessities of a loftier inspiration shall impel our home-born bards to the framing of a nobler diction than the poetic dialect of Albion, it will be soon enough to repudiate that community of speech, which, in spite of the keenly conflicting interests of politics and of commerce, makes us still one with the people of England.

The inconveniences resulting from the existence of local dialects are very serious obstacles to national progress, to the growth

of a comprehensive and enlightened patriotism, to the creation of a popular literature, and to the diffusion of general culture. In a state where the differences of speech are numerous and great, the community is divided into so many disjointed fragments, that the notion of a common-wealth can scarcely be developed; for speech is the great medium of sympathy between man and man; and even the animosities of rival religions are not more deep-seated and irreconcilable than the jealousies and repugnancies, which never fail to exist between neighboring peoples who have no common tongue. Where there are numerous dialects, but few can be so far cultivated as to possess a living literature, and many even will exist only in the form of unwritten speech. Poverty, want of opportunity, sectional pride, will prevent most of those who have no written language from acquiring the dialect of their more fortunate neighbors who possess a literature; and but few intelligent philanthropists will occupy themselves with the intellectual or the spiritual interests of those with whom, though of the same race, and the same commonwealth, they can communicate only through an interpreter. What we regard as distortions of our mother-tongue are more offensive to us than the widest diversities between it and unallied languages; and we regard a fellow-citizen who speaks a marked provincial English with a contempt and aversion, which we do not bestow upon the foreigner who speaks no English at all. The unhappy jealousies which have a hundred times defeated the hopes of Italian patriots, are very intimately connected with their differences of language. Every province, every great city has its dialect, often unintelligible, always ridiculous, to the natives of a different locality, and one finds in the popular literature of Italy — as, for instance, in the Secchia Rapita — frequent exhibitions of a mutual hate, apparently imbittered quite as much by differences of speech, as by rivalries of interest. Of course, all educated persons know the Tuscan, which the great Florentines, Dante and Petrarch and Boccacio, made the language of literature; but, as Byron says,

"Few Italians *speak* the right Etruscan";

and in Sicily, the people repudiate not only the Tuscan dialect, but the Italian name. Fifteen or twenty of the provincial dialects have been reduced to writing, and more or less made known by

the press; but one only has become a medium of communication beyond its own native borders. Every Italian, then, has two languages, one for his home, his fireside, his friends, the narrow plain or valley or mountain he calls his country; another, for all the world without; and he bestows the unkindly name of foreigner upon even his brother Italian, whose speech bewrays him as a native of an adjacent province.

The inconveniences of local dialects are infinite to the people of a country divided by them; and nothing but personal observation can enable us to realize the annoyances of a traveller who, desiring to extend his observations beyond the sphere of the hotel and the museum, and to learn something of the rural and domestic life of the people, finds his curiosity hourly baffled by the impossibility of free communication with the humble classes, in many European countries, where the dialect changes almost at every post.

The philanthropist may extract some consolation out of this confusion, in the reflection that the want of a community of speech, in countries of ancient, deep-rooted and fixed institutions, though a great, is not an unmixed, evil. Like the corresponding peculiarities of local costume, occupation, and habits, it has its use in the scheme of Providence, as a means of checking the spread of popular excitements, and a too rapid movement of social changes, which, though ultimately beneficial, yet, like the rains of heaven, produce their best effect, when neither very hastily precipitated, nor very frequently repeated.

We cannot, upon either side of the ocean, expect to be exempt from that general law of language, which, more than any thing else, argues it to be man's work, not his nature — the law of perpetual change. Man himself is immortal, immutable. His passions, his appetites, his powers, are everywhere and at all times, in kind, almost in degree, substantially the same; but whatsoever he fashions is infinite in variety of structure, frail in architecture, unstable in form, and transitory in duration. All this is eminently true of his language, and therefore, I repeat, to this law our speech must bow. But we may still avail ourselves of a great variety of means and circumstances peculiar to modern society, to retard the decay of our tongue, and to prevent its dissipation into a multitude of independent dialects.

The original causes of dialectic difference are very obscure; and, with the exception of those which depend on the physical influences of climate, they are usually very restricted in their territorial range. In countries naturally divided into numerous districts separated by mountains, rivers, marshes, or other obstacles to free intercommunication, every isolated locality has usually its own peculiarities of speech, more or less distinctly marked in proportion as the community is more or less cut off from intercourse with the nation at large. As the construction of roads, canals, and other means of transport, opens new channels and increased facilities of commerce, these peculiarties disappear; and in all parts of the civilized world, such internal improvements are rapidly extending, and numerous local dialects, and even some independent languages, seem doomed to a speedy extinction.

The causes which tend to extirpate existing dialectic peculiarities are even more powerfully influential in preventing the formation of diversities; and the physical character of our own territory is such as to encourage the hope that our speech, which, if not absolutely homogeneous, is now employed by 25,000,000 of men, in one unbroken mass, with a uniformity of which there is perhaps no other example, will escape that division which has shattered some languages of the Old World into fragments like those of the confusion of Babel. The geography of the United States presents few localities suited to human habitation, that are at the same time inaccessible to modern improved modes of communication. The carriage-road, the railway, the telegraph, the mails, the newspaper, penetrate to every secluded nook, address themselves to every free inhabitant, and speak everywhere one and the same dialect.

Independently of the influences of physical improvement, or rather, perhaps, as a fruit of it, there are circumstances in the condition of modern society which are constantly active in the eradication of its minor differences, and in producing a general amalgamation of all its constituents, and a harmony between all instrumentalities not inherently discordant. Men, though individually less stationary, less attached to locality, are becoming more gregarious in the mass; the social element is more active, the notion of the solidarity and essential unity of particular nations, if not of the race, is more a matter of general consciousness; the interests

of different classes and districts are more closely interwoven, and the operations of governments are more comprehensive and diffused than at any former historical epoch. Look, for instance, at the influence of the monetary corporations connected with finance, with internal improvements, with fire-insurance, and with manufactures. The negotiability of their capital diffuses their proprietorship through wide regions of territory, through all classes of society. Their administration requires frequent communication between their shareholders, and between the direction and its numerous agents, as well as with the millions who in one way and another are affected by their operations, and thus every one of these corporations, mischievous as in many respects their influence is, serves as a bond of connection, a means and an occasion of more intimate communication between city and country, rude and cultivated, rich and poor. Add to these our great charities, the crowning glory of this age, which combine the efforts, harmonize the sympathies, and bring together in free communion thousands, who, but for such attractions, had never been led to act or think or speak in unison; and further, our political associations, which gather their annual myriads to listen to the living voice of eloquence from the mouth of one orator nursed on the banks of the Mississippi, of another who learned his English in the lumber camps of Maine, and of a third who dwells by the lakes of the great North-West — all speaking, and so all teaching, one dialect of one tongue. In like manner, our Government, acting through its army, its navy, its revenue-service, its post office, is continually mingling, in all its departments, the separate ingredients of our population, communing daily with the remotest corners, everywhere employing, and forcing all alike to employ one form of syntax, one standard of speech, one medium of thought.

I believe the art of printing, and especially the periodical press, together with the general diffusion of education, which the press alone has made possible, is the most efficient instrumentality in producing uniformity of language and extirpating distinctions of dialect. With modern facilities of transit and transport, and the present great tendency to centralization, the leading city periodicals are sure of almost universal circulation. They are more read and more quoted than any other sources of information. The improved accuracy of reporters makes the newspapers chan-

nels through which not the thoughts only, but almost the very accents of popular speakers, are published to the nation; and so swift is our postal communication, that words uttered to-day by a great orator in New York, are repeated to-morrow in every hamlet of a territory as large as the Spanish peninsula.

The influence of printing, and of a general ability to read in first producing, and then maintaining, a uniformity of dialect, is remarkably and curiously exemplified in the Christian population of Hellas and Asia Minor.

The modern Greeks, as they are called, for reasons of convenience, and because of their community of speech, are a people, or rather group of fragments of peoples, very diverse in their origin, and very much scattered in their abodes, extending through the whole Turkish empire, as well as the Hellenic territory proper, living in small communities, often separated by wide distances or by impassable natural barriers, surrounded by tribes speaking very different languages, and therefore exposed to continual and discordant corruptions of speech; and having, moreover, in general, little relationship to the old Hellenic race, no common political interests, and little social or commercial intercourse. Their only bond of real union is their creed, which among them supplies the same place that community of blood does in other nations. The ancient Greeks, occupying the same localities, much more nearly allied in blood, more closely connected politically, possessing greater facilities and motives for personal intercommunication, often gathering from their remotest colonies at the great metropolitan festivals of Athens, of Corinth, and other Hellenic cities, and, above all, possessed of a common literature, whose choicest dainties were the daily bread of every Greek intellect, nevertheless, not only spoke, but wrote, in dialects distinguished by palpable differences of articulation, inflection, syntax and vocabulary. The modern Greeks, on the other hand, both speak and write, not indeed with entire uniformity, but, saving some limited, though remarkable local exceptions, yet with a general similarity of dialect, that is very seldom found in languages whose territorial range is so great.

Now, the influence which has been most active in producing this remarkable uniformity, is the circulation of printed books and journals, employing the same vocabulary, and following the same

orthography and the same syntax. Like effects have resulted from the same cause in Germany. The dialects are dying out, just in proportion as the more general dissemination of instruction multiplies readers, and encourages the diffusion of printed matter. If printing has not yet conferred the same benefit upon Italy, it is because the detestable tyrannies, under which the peninsula has groaned for centuries, have fettered the press and excluded the masses from the advantages of education. Where there are neither books nor journals, there can be no readers; and where language is not controlled and harmonized by literature, the colloquial speech will be variable, irregular and discrepant.

Of all countries known in history, the North American republic is most conspicuously marked by the fusion, or rather the absence of rank and social distinctions, by community of interests, by incessant and all-pervading intercommunication, by the universal diffusion of education, and the abundant facilities of access, not only to the periodical conduits, but to the permanent reservoirs of knowledge. The condition of England is in all these respects closely assimilated to that of the United States; and not only the methods, but the instruments, of popular instruction are fast becoming the same in both; and there is a growing conviction among the wise of the two great empires, that the highest interests of both will be promoted by reciprocal good will and unrestricted intercourse, perilled by jealousies and estrangement.

Favored, then, by the mighty elective affinities, the powerful harmonic attractions, which subsist between the Americans and the Englishmen as brothers of one blood, one speech, one faith, we may reasonably hope that the Anglican tongue on both sides of the Atlantic, as it grows in flexibility, comprehensiveness, expression, wealth, will also more and more clearly manifest the organic unity of its branches, and that national jealousies, material rivalries, narrow interests, will not disjoin and shatter that great instrument of social advancement, which God made one, as he made one the spirit of the nations that use it.

— *George P. Marsh, Lectures on the English Language. 4th Edition. New York* 1861.

DESTINY OF THE ENGLISH LANGUAGE.*

BEFORE we speak directly of the destiny of the English language, a few preparatory remarks will be of importance: The extension of the English language since the landing of the *Jutes* on the Isle of Thanet under Hengist and Horsa, A.D. 449, is a curious historic and geographic phenomenon, especially when we consider, that the Jutes were of Scytho-Gothic origin, and carried to Britain the elements of the Gothic dialect, into which Ulfilas translated the Scriptures for the Goths, A.D. 376; that the *Saxons* and *Angles* brought to Britain the roots of the Germanic dialects; that from A.D. 449 to 1154 the Gothic and Germanic vocabularies mingled and produced the Anglo-Saxon tongue and literature, which amalgamated with Greek and Latin through French, and formed the present "composite English language", whose expanse within the last two hundred and seventy years has been astounding, as may be realized by the following Table:

* At the beginning of this century the number of English-speaking inhabitants of the earth was reckoned at 21,000,000, while French was spoken by 31,500,000, German by 30,000,000, Russian by 31,000,000, and Spanish by 26,000,000. Even Italian was used by $^3/_4$ and Portuguese by $^3/_4$ as many as spoke English. Those 171,000,000, speaking these 7 languages, have now increased to 400,000,000, of whom under English-speaking people come 125,000,000. French is now spoken by 50,000,000, German by 70,000,000, Spanish by 40,000,000, Russian by 70,000,000, Italian by 30,000,000, and Portuguese by 13,000,000. At present English is spoken by almost twice as many people as speak any other European language, and to all appearance the English language is spreading ever more and more. On the North American continent and in almost the whole of Australia, the English language has gained the supremacy. North America alone will soon have 100,000,000 English-speaking inhabitants, while Great Britain and Ireland number 40,000,000. The same rapid spread of English is exhibited in South Africa and India. — *K. L.*

Expanse of Anglo-Saxon and its Daughter English, from A.D. 449 to 1878, in Europe, to

	A.D.
The Isle of Thanet (landing of the Jutes under Hengist and Horsa)	449
Kent (Kingdom of Kent under Hengist)	455
Sussex (Kingdom of Sussex under Ella)	491
Wessex (Kingdom of Wessex under Cerdic)	494
Essex (Kingdom of Essex under Erchesvin)	527
Bernicia (Kingdom of Bernicia under Ida)	547
Deira (Kingdom of Deira under Ella)	557
East Anglia (Kingdom of East Anglia under Uffá)	571
Mercia (Kingdom of Mercia under Crida)	586
Cornwall and Chester, conquered by Egbert about	810
Ireland, conquered by Henry II	1169
Wales, „ „ Edward I.	1284
Scotland, Orkney, Shetland, and Hebrides Isles,* annexed under James I., King of England	1603
Gibraltar, conquered from Spain	1704
Malta Island, Gozo „, Comino „ } conquered from France	1800
Heligoland Isle, taken from Denmark	1807

Area: 121,250 sq. m. Population: 31,977,427 souls = 264 souls per sq. m.

Imagine the three humble Gothic-Germanic tribes: *Jutes, Saxons, Angles,* carrying from *Germany* to *Britain* the elements of a language which, A.D. 1800, triumphed in the Isle of *Melita,* where the Phenicians, Carthaginians, Greeks, and Romans had ruled successively, and where Paul was stranded on his way to Rome; then follow that magic tongue to America, where, in spreading from the Atlantic to the Pacific, it echoed in

	A.D.
Newfoundland or Labrador, under the guidance of Cabot	1497
Virginia	1607
Bermuda Islands	1609
Massachusetts	1620
New Hampshire	1623
Barbadoes Islands	1624
Maryland	1624

* The Orkney and Shetland Isles were given to James III., King of Scotland, as a dowry for Margaret, daughter of Christian I., King of Denmark from A.D. 1460 to 1488. As the language in them was Danish, it had more affinity with English than with Scotch.

	A.D.
Bahama Islands	1629
Rhode Island, settled by Roger Williams	1636
Connecticut	1636
New Jersey	1640
North Carolina	1640
Honduras	1643
Jamaica Island, conquered from Spain	1656
New York, conquered from Holland	1664
South Carolina	1670
Pennsylvania, settled by the humane William Penn,	1681
St. Christopher Island (West Indies)	1713
Newfoundland	1713
Vermont	1724
Georgia	1733
Canada, conquered from France	1759
Tobago Island (West Indies)	1763
Michigan, conquered from France	1763
Tennessee	1765
Falkland Islands	1765
Kentucky (Daniel Boone)	1775
Vancouver's Island	1781
Ohio	1788
Oregon, discovered by Capt. Robert Gray, of Boston	1791
Trinidad Island (West Indies)	1797
Louisiana, ceded by France to the United States	1803
British Guayana, conquered from Holland	1809
Indiana	1816
New South Shetland Islands, discovered by Captain Smith	1819
Florida, ceded by Spain to the United States	1821
Texas, conquered from Mexico	1821
California, Nevada, Arizona, New Mexico, &c., conquered from Mexico	1848
Alaska, purchased from Russia for 7,200,000 Doll.	1867

		Population	
England's American Area:	3,761,350 sq. m.	5,339,822 souls	= 1½ soul per sq. m.
United States „	4,344,117 „	38,923,210 „	= 9 souls „ „
	8,105,467 „	44,263,032 „	= 5½ „ „ „

Thus has English, since A.D. 1607, penetrated these and other States, Territories, and Isles of the New World, where it replaced Indian dialects, Spanish, French, Dutch, and Russian, and where, at no distant period, it is destined to be the only ruling language, provided the English-speaking populations continue the wise and liberal policy of their founders: Roger Williams, Penn, Washington, &c. Already (1878) a party of graduates from Boston University are about to embark with the best school apparatus

for South America, where they intend to establish schools on the most approved system of English instruction. Another party of teachers is soon to follow. This looks as though the progeny of the Puritans had consciously or unconsciously resolved to expand their ideas and language over the continent their ancestors trod A.D. 1621.

In Asia English gradually extended to

	A.D.
Surat (a factory, established by grant from the Great Mogul, Jehan-Geer)	1612
Madras „ „ „ „	1639
Bombay Island, given as dowry to Charles II. for Catharine of Braganza,	1661
Sumatra, settlement at Bencoolen	1690
Calcutta, purchased	1698
Mysore (kingdom in Southern Hindostan, conquered)	1780
Carnatic, partly conquered and partly ceded	1783
Penang, or Prince of Wales Island, purchased	1786
Malacca, conquered from Holland	1795
Ceylon Island, „ „	1796
Nepaul, part thereof conquered	1816
Deccan, in Central Hindoostan, ceded to England	1818
Singapore Island, purchased	1819
Assam, conquered from Burman Empire	1826
Aracan, „ „	1826
Martaban, „ „	1826
Tenasserim, „ „	1826
Aden, province and its capital in Southern Arabia	1839
Hong Kong Island, on coast of China, conquered	1841
Sarawak, in Borneo, ceded to England	1841
Scinde, in Northern Hindoostan, conquered	1843
Punjaub, „ „	1846
Labuan Island, ceded to England	1846
Pegu, or British Burmah, conquered from the Burman Empire	1852
The Isle of Cyprus, ceded to England by Turkey	1878

Area: 1,643,678 sq. m. Population: 237,341,436 souls = 144 souls per sq. m.

Whatever may be thought or said of this cession, the Christian populations of Asia may congratulate themselves on their having the English so near to protect them against Turk and Cossack. English will now resound where formerly echoed Hebrew, Phenician, Assyrian, Persian, Greek, Latin, Arabic, and Turkish. As England has ever used Gibraltar, Malta, Aden, Singapore for the interest of commerce, civilization, and progress, she will, no doubt, use Cyprus for a similar purpose. Queen Victoria was proclaimed Empress of India, April, 1876.

In Africa, English extended to:

	A.D.
St. Helena Island, conquered from Holland	1651
Cape Coast Castle, in Guinea	1667
Seychelles Islands, Indian Ocean, conquered from France	1768
Sierra Leone, colonized	1787
Cape Colony, taken from Holland	1795
Mauritius Island, Indian Ocean, taken from France	1810
Ascension Island, Atlantic Ocean, garrisoned	1815
Liberia, colonized by emancipated slaves from the United States	1821
Natal, colonized	1823
Fernando Po Island, in the Atlantic Ocean	1827
Kaffraria	1834
Transvaal, 77,000 sq. miles, very fertile	1871

Area: 347,975 sq. miles. Population: 2,716,962 souls = 8 souls per sq. mile.

The Kings of Abyssinia and Ashantee, lately conquered, only hold their crowns by England's sufferance.

Suez Canal, about 100 miles long, was constructed by French and English capitalists at a cost of sixty millions of dollars, under the superintendence of F. de Lesseps, and completed	1869

In 1875 the British Government authorized Rothschild to buy the Khedive's portion of the canal for £4,080,000; and in 1876 the House of Commons voted the sum to pay therefor. The French and English capitalists, who united to build this commercial highway, intended to use it only for industrial purposes. The vast purchase by the English Government looks like a damper to the intention of the projectors. Perhaps England is preparing for eventualities in the East.

The Transvaal and Orange Republics, lately founded in Southern Africa by European and African emigrants, unable to sustain themselves, must cast their lot with the neighboring English colonies. Perhaps the cry of diamonds in that region was but a bait to adventurers and emigrants? Central Africa has recently engaged the world's attention. Baker explored it from 1861 to 1864; then came Livingstone, whose route Lieutenant Verney Cameron followed, traversed 1,200 miles of fertile country, and arrived at Portuguese settlements. Stanley, supported by the New York Herald and London Daily Telegraph, 1875, went to the relief of Livingstone, whom he found in an exhausted and dying condition. After assisting and tending the intrepid explorer and

his companions, Stanley surveyed Lake Victoria Nyanza, 230 by 180 miles, and found his way to the Atlantic by the river Congo, now to be called *Livingstone* by common consent. Thus is Africa's future directly and indirectly connected with that of the ninety English-speaking millions. English enterprise and English explorers will find their way to Central Africa, its vast lakes, rivers, and fertile regions, till emigrants follow, navigate, settle, and cultivate them; for such, as we have shown, has been England's course since she colonized Virginia, A.D. 1607, and founded a factory at Surat, A.D. 1612. The population of Liberia, under the protection of the United States and England, might do much towards civilizing their race in benighted Africa; for they have the elements of progress, even newspapers, as shown in our Bird's-Eye View of the style of the Press.

In Oceanica, English expanded to:

Society Islands, visited by Captain Wallis, A.D. 1767

and by Capt. Cook, 1769. In 1829 ten thousand of the natives had learned how to read under the tuition of European missionaries. Now the whole population are christianized and civilized.

Australia (New Holland), explored by Capt. Cook 1770

who landed at Botany Bay, which he called New South Wales. First English settlement at *Sydney*, 1788, where the Government Gazette was printed, 1795. Melbourne, founded 1835, now one of the most thriving cities of Australia.

New Zealand, visited by Capt. Cook 1770

English missionaries began their work, 1814. First English colony, 1839. Now the settlers are chiefly English, having among them Americans, French, and Germans. In 1856, the natives numbered about 120,000; they are naturally gentle, easily taught, and capable of a high degree of civilization. Auckland, the capital, has now newspapers, literary institutions, museums, opera, and theatres of a high order for a country so recently colonized.

Tasmania (Van Diemen's Land), visited by Capt. Cook 1777

First English penal settlement, 1803. In 1848, the population of this distant colony numbered 43,692 free persons, 2,246 military; 24,188 convicts; and but 38 *aborigines!* total, 70,164. It

seems the natives of that distant isle were numerous when the Dutch mariner, Tasman, discovered it, A.D. 1642. Though they resembled Negroes, their features were more pleasing. Now that race, numbering but 38 in 1848, is probably extinct.

Pitcairn's Island, a small fertile spot six miles long and three broad, famous for its settlement by the mutineers of H.M. ship "*Bounty*", with their Tahitian wives . . . . . A.D. 1789

After setting Capt. Bligh and eighteen sailors adrift in a boat, the mutineers landed on that island. John Adams, whose real name was Alexander Smith, became the patriarch of the colony. Accounts of this settlement by Capt. Beechey, 1825, Sir John Barrow about 1845, and Rev. E. Murray, 1853, interested readers. "*The Island*", a poem in four cantos, by Byron, is founded on the history of this colony. Thus did a criminal adventure expand the English language and literature. All those who visited that lonely isle, speak of this English and Tahitian cross-breed, as a fine athletic race, whose females and males have countenances, that win the respect and admiration of strangers, who unanimously extol the modesty and morality of those innocent Polynesians. Why should not this superior cross-breed be encouraged to expand over the southern hemisphere?

Fiji Islands, first English settlement 1850
Ceded to England by the native chiefs 1874

I seems Capt. Wallace visited them 1767?

Australia, area: 3,100,000 sq. miles. Population: 2,000,000 souls = 0.65 soul per sq. mile.

Thus has England increased her wealth and expanded her superior language. Being the marine police of the world for nearly three centuries, she succeeded in stopping the slave trade in Western Africa, and is now trying to arrest this nefarious traffic in Eastern Africa. Her soldiers passed through the fearful trials of the Black Hole, contrived for them by Hindoo Moslems. Her trusting Envoy, Sir William Macnaghten and his suite, died martyrs by the treachery of Akbar Khan, 1841, and were signally avenged. France checked Moslem progress in the West on the Loire, A.D. 732. England attacked and humbled Mahometan despotism in its Eastern strongholds: Delhi, Afghanistan, Mysore,

Burmah and Aden. Her Majesty's ambassador, Gladstone, protested against King Bomba's tyranny towards the Lazzaroni. England and the United States have been the asylum of the oppressed and persecuted of all countries and climes. The Huguenots were welcomed in England and America, A.D. 1685; so were the Poles, Hungarians, Cubans, &c.; even the deluded communists, Louis Blanc, Caussidière, Cabet, &c., were received; also fugitive royalty from France, Spain, Italy and Germany sought and found shelter among the English-speaking populations. The United States are in honor bound to watch over and protect the infant republic of Ham's progeny in Liberia. England has been the advocate and champion of individual rights since the day of Magna Charta. Her eldest daughter, the United States, espoused that principle, when Captain Graham rescued Kotzka from Austrian oppression at Smyrna, and was indorsed by the liberal policy of his government. Thus have the ninety English-speaking millions championed private rights at home and abroad, at the risk of threatening complications. Humanity must feel proud of a race that has been, is and will be favoring individual rights and carrying forward international progress so quietly and effectually.

The eminent scientist, de Candolle, thought it was extremely probable that within a hundred years the English language would be spoken by 860,000,000 of souls, while German would be the language of 124,000,000, and French of 69,000,000 only.

As previously stated, Dr. K. M. Rapp, in his "Physiology of Language", says: "The other nations of Europe may esteem themselves fortunate, that the English have not made the discovery of the suitableness of their language for universal adoption."

After analyzing the origin and progress of the English tongue, its choice vocabulary, simple grammar, direct construction, varied literature, we come to its destiny, which we base on the character of its speakers, and on its extent, influence and importance as a means of civilization:

STATISTICS* SHOWING THE POLITICAL, SOCIAL, INTELLECTUAL, MORAL AND RELIGIOUS STATUS OF THE POPULATIONS GOVERNED BY THE ENGLISH LANGUAGE.

The English-speaking Populations understand the Science of Government, as may be realized by the following Table:

ITEMS:		EARTH'S STATISTICS:	SHARE OF THE POPULATION RULED BY THE ENGLISH LANGUAGE:
Earth's Dry Land,	1873	51,590,000 sq. miles.	13,318,370 sq. miles, (1/4)
" Population,	"	1,377,000,000 souls. (26 *souls per sq. m.*)	318,298,857 souls, (1/4) (24 *souls per sq. mile.*)
" Dwellings,	"	(?)	51,185,485 dwellings.
" Commercial Navy,	"	205,469 vessels.	67,282 vessels, (over 1/3)
" War Navy,	"	4,005 ships.	808 ships, (1/5)
" Tonnage,	"	15,724,522 tons.	9,943,727 tons, (nearly 2/3)
" Railroads,	"	145,825 miles.	85,660 miles, (over 1/2)
" Telegraphs,	"	304,500 miles.	146,353 miles, (nearly 1/2)
" Submarine Cables,	"	52,500 miles.	*Almost entirely controlled by the English-speaking populations.*
" Annual Expenditure for Governments,	"	4,011,670,000 dollars.	1,160,930,000 dollars, (ov. 1/4)
" Standing Armies on a peace footing,	"	5,357,133 soldiers. (1 *soldier per* 257 *souls.*)	418,640 soldiers, (only 1/12) (1 *soldier per* 650 *souls.*)
" Imports,	"	6,563,620,000 dollars.	2,711,620,000 dollars, (over 1/3)
" Exports,	"	5,228,720,000 dollars.	2,466,647,000 dollars, (nearly 1/2)
" Postal Service from 1868 to 1871 inclusive,	"	3,468,227,000 letters. (2 *letters per soul.*)	1,761,875,000 letters, (ov. 1/2) (6 *letters per soul.*)
Bibles and Testaments distributed by 84 Bible Societies from 1804 to 1874,		117,000,000 Bibles and Testaments.	84,918,215 Bibles and Testaments, (over 2/3)

Thus, Earth's area is 51,590,000 square miles, and its population 1,377,000,000. Of this total population the English language rules 318,298,857 souls (*about one-fourth*), and 13,318,370 square miles (*one-quarter*) of Earth's land. This land and its dwellers are scattered from the North Pole to the Equator, and thence to the South Pole. It abounds in the most multifarious mineral and agricultural resources, from gold and diamond to iron and coal, from wheat to millet, from the sturdy oak to the fragrant cinna-

* From Census of United States, 1870, and of England, 1871—1872.

mon tree. Its occupants cultivate and manufacture the most varied articles, which they ship, carry, sell and exchange all over the globe. The English language controls the highways and by-ways of trade. It is spoken by all races, from the Esquimaux, Caucasian, Malayan, Hindoo and American Indian to the Hottentot. It commands most of the world's mechanical skill, consequently most of its manufactures and commerce, and most of its political, intellectual, social, moral and religious influence. The sun sets daily on other leading languages, but it never sets on the English-speaking populations. While the speakers of other leading languages are plunged in darkness and sleep, speakers of English are wide awake and busily at work in another hemisphere. In every country of the globe are English-speaking missionaries, trying to advance Christianity and with it their language, civilization and progress. To govern, guard, and protect this vast domain, every soul ruled by the English language paid but doll 4.25 annual tax, and the total population furnished only one soldier per 650 souls in 1873; whereas every soul ruled by the Russian language paid doll. 4.50, and the total population furnished one soldier in 107 souls; every soul of the Fatherland paid doll. 6.30, and the total population furnished one soldier per 102 souls; every soul in Italy paid doll. 11, and the total population furnished one soldier per 80 souls; every soul in Japan paid doll. 4.50, and the total population furnished one soldier per 289 souls. Hence, even government is less onerous under English than under any other rule.

In the imports of 1873 the share of the English-speaking populations was about one-third, while their share of the exports was nearly one-half. This conclusively shows, that they command nearly one-half of the world's gold and silver; yet their population is but one-fifth of Earth's inhabitants, and their area but one-quarter of Earth's land. London and New York are mankind's commercial agents and financiers.

Of the 318 millions, ruled by the English idiom, only about ninety millions speak English. As far as can be surmised from prehistoric indications and historic data, no language was ever so widely diffused. We conclusively proved, that English is composed of

68 + per cent. Greco-Latin;
30 + „ Gotho-Germanic, or Anglo-Saxon;
2 — „ Celtic, and traces of Slavonic and Semitic.

As above stated, this superior linguistic mixture, printed in the simple, comely Roman character, rules over *one-fourth* of Earth's inhabitants and over *one-quarter* of Earth's land.

Who then can, who will doubt, that a language with such a choice vocabulary, such vast resources, and such an enterprising population, is destined to become, at no distant period, the universal language on Earth? Circumnavigate the globe — go from pole to pole — and the English tongue will hail you on every ocean and sea, greet you on every island, welcome you in every haven, accompany you along Morse's wires above and under water with lightning speed. Even around the sources of the White Nile, and among the jungles of Central Africa, it echoed from the lips of Baker, Livingstone and Stanley. On this tour you meet the ancient Ophir, the famous Eldorado, and a southern continent as large as Europe, governed by the English idiom.

The English-speaking populations had their Numa and Egeria in Ethelbert and Bertha, A.D. 570; their Solon in Alfred the Great, their Junius Brutus in Cromwell, their Cincinnatus in Washington; their Homer and Hesiod in Caedmon, Chaucer, and Milton; their Sophocles in Shakespeare; their Aristotle in Bacon and Newton; their Herodotus, Thucydides, &c., in Hume, Gibbon, Prescott, Bancroft, &c.; their Hippocrates and Galen in Sydenham and Harvey; their Archimedes in Watt, Franklin, Faraday, and Morse; their Demosthenes and Cicero in Burke, Pitt, and Webster; their Hanno and Nearchus in Cook, Drake and Anson; their Pytheas in Sir John Franklin and Dr. Kane; their Sappho, Corinna, Hypatia in Aphra Behn, Lady Montagu, Mrs. Hemans, Browning, Sigourney, Miss Mitchell; their Marco Polo in Sir John Mandeville; their Hipparchus in Horox, Herschel, Proctor, Mitchel, &c.; their Virgil, Horace, &c., in Dryden, Goldsmith, Wordsworth, Tennyson, Longfellow, Bryant, Lowell, &c.; their Semiramis in Elizabeth; and now their Dido in the gentle but firm *Victoria*, who rules over 234,762,593 souls, dwelling in 44,142,651 houses. Let us not forget that, where Greek and Latin had, in any branch of literature and science, one eminent author, the English idiom has ten. Hence, Tyre and Sidon, Greece, Carthage, and Rome must go in the shade, when compared with the countries ruled by the English language, comprising the British Empire the United States, and Liberia. England and the United States should ever

go hand in hand — for England and America at war would make the angels weep, and cause Hope, Liberty, and Justice to hide their faces. Both countries have been expanding the English language — England by sending colonies to all parts of the globe, America by receiving, Anglicizing and assimilating emigrants from all nations — thus England acting as the bee-hive of the English-speaking populations, America as their magnet.

Now notice the conclusive evidence of a higher intellectual development among the English-speaking populations: The world's postal service, from 1868 to 1871, inclusive, shows 3,468,227,000 letters mailed and carried. Of these billions and millions of letters 1,761,875,000 (*over one-half*) were written, mailed, and read by the English-speaking populations. Can there be a surer sign of individual and national progress — "*reading and writing being the primary requisites and key to knowledge*"?

The world's statistics of 1880 will show, that the ninety English-speaking millions have more books, newspapers, and therefore more reading and diffusion of general knowledge, than the other 1,200,000,000 of Earth's inhabitants. Soon Australia and New Zealand, with their superior newspapers, will have native authors and a native literature. So will Cape Colony, Natal, Mauritius, and even the Fiji Islands; for they start with a superior language, which is a prompter of thought, ideas, literature, and science.

England and America can afford to look quietly at the jealousies and wars in Europe, while races of all climes increase their domain, and while everything points to a speedy advance of civilization in the southern hemisphere, whose serene sky, bright constellations, atmospheric conditions, telluric formation and soil are ready for higher intellectual development. Starting without Medieval prejudices and drawbacks, Oceanica may soon rival the mother country, especially since the rich gold fields of Australia have been discovered and opened to all nations. The English-speaking populations have done much, and may yet do more for the untutored children of Ham. The Greco-Latin races of Europe, France, Italy, and Spain will gladly aid the progress of Africa, where the fabled gardens of the Hesperides may yet be realized by the enterprise and daring of such men as Baker, Livingstone, Long, Cameron, and Stanley, whose recent explorations across equatorial Africa electrified the world. As guardians of civilization,

England and the United States should forget their jealousies and stand together, whenever and wherever a question of progress arises. Already the Sandwich Islanders had their Bertha in Kamamalu, and their Ethelbert in Liholiho. Now they are being educated in their own and in the English language. Of the four newspapers they issue, two are native and two English. Lately the chiefs of the Samoan or Navigator's Islands desired to be annexed to the English-speaking populations, only the rivalry between England and the United States prevented the union. Ham's progeny in Ashantee must cast their lot with the English-speaking populations, and affiliate with the Liberians, who are Hamites civilized in America. A colony of Icelanders tried to negotiate terms with the United States for a settlement in Alaska since their millennial celebration, August 2, 1874. Lately Mennonites, persecuted in Russia, and Icelanders sought and found welcome homes in Canada, where they were graciously visited by the humane Governor, Lord Dufferin. Thus dwellers of the Arctic and Antarctic regions, as well as those of torrid Africa and Oceanica, are casting their fate with the ninety English-speaking millions.

Such are the character and enterprise of the English-speaking peoples; such their means and resources; such their extent. As to the intrinsic merits of their composite language, we have proved that it numbers sixty-eight per cent. Greco-Latin, thirty Gotho-Germanic, two per cent. Celtic, and traces of Semitic, which enable the instructor of youth, the preacher, scientist, journalist, legislator, dramatist, historian, poet, novelist, and miscellaneous writer to find vocabularies suited to their varied themes; these advantages English alone possesses, now, only harmonize letter with sound. Already the French savant, de Candolle, tells us English will be spoken by eight hundred and sixty millions within a hundred years; and the German scientist, Dr. Rapp, author of "*Physiology of Language*", speaks of its "*suitableness for universal adoption*". After such proofs and testimonials from unbiased foreign scholars, need we add anything more concerning the intrinsic merits of the English tongue?

Under William the Conqueror, A.D. 1085, the Anglo-Saxon dialect, mother of English, ruled over about 2,000,000 souls. Under James I., A.D. 1603, the English language began to rule over a population of about 7,500,000 souls. Now, 1878, it rules over

318,000,000 souls, scattered over the five parts of the globe; and all this has been accomplished within about two hundred and seventy-five years. If its expanse continues in the same ratio for a similar period, it is easy to calculate what the English language will be to mankind, A.D. 2000.

Of all reforms discussed, that of a universal language is the most important; for as soon as the thirteen hundred millions of souls on this planet can interchange their thoughts and ideas in one and the same language, Earth will be a more progressive, more intellectual, and happier home for her children. As linguistic limitations disappear, national and social intercourse will expand; a universal language will reveal, that the Himalayas, Alps, Cordilleras, and Andes, saw races and tribes, whose customs, religion, rites, and monuments were similar; that those races uttered roots and words, which had a common origin; and that the Ganges, Amoor, Euphrates, Jordan, Nile, Tiber, Don, Rhine, Thames, Mississippi, and Amazon, watered fields, cultivated by kindred tribes and nations. Moses, the oldest philologist, tells us, Gen. xi., 1 and 6: "*The whole Earth was of one language and of one speech. The people is one, and they have all one language.*" When mankind again listens to one speech, the Millennium will be at hand; for printing, steam, telegraph, cable, telephone, and phonograph will centuple the diffusion of knowledge and wisdom.

— *John A. Weisse: Origin, Progress and Destiny of the English Language and Literature. New York,* 1879.

THE OREGON TRADE LANGUAGE.*

THE interest recently awakened in the subject of an international language has given a new importance to a study originally made for purely scientific purposes more than forty years ago. As a member o the United States Exploring Expedition, which surveyed a portion of the western coast of North America in 1841, I undertook the charge of giving an account of the ethnology of Oregon. This name, now restricted to a single State, was then applied to an unorganized and undefined territory, a "debatable land", as it might have been truly styled, which stretched northward between the Rocky Mountains and the Pacific, from what was then the Mexican province of California to the as yet undetermined limit of the British possessions. My opportunities, however, did not allow me to extend my researches much to the north of the present southern boundary of those possessions. Within the space thus limited — a space larger than France — there was

* See *A Manual of the Oregon Trade Language, or "Chinook Jargon" by Horatio Hale* (*London*, 1890): comprising a complete grammar and dictionary, with specimens of colloquial and narrative phrases, songs, hymns, a sermon, &c. — "The formation of these new languages deserves to attract the attention of linguists; and it will be fortunate if the example given by Mr. Hale should arouse their interest on this point. That eminent anthropologist has found in Oregon and north of that country a sort of *lingua franca*, which, born at first of the necessities of commerce, is to-day employed almost solely by many individuals. This idiom has already its vocabulary, its rules, its grammar. The elements composing it are borrowed from four languages — two American (Nootka and Chinook) and two European (French and English). A certain number of words have been formed by onomatopœia; and the language admits the formation of compound words to supply the deficiencies of its vocabulary." — Cf. *"Introduction to the Study of the Human Races"; by A. de Quatrefages. Part II., p.* 603. (*Paris*, 1889).

ample work to occupy an ethnologist for a much longer time than I was enabled to devote to the task.

On commencing that work I encountered at once two remarkable phenomena, the one of which added greatly to the labour of the inquirer, while the other afforded an equally notable and unexpected help. The great obstacle, as it seemed, and indeed was — though it has proved ultimately the source of most valuable gains to philological science — was the surprising number of distinct languages which were found to exist within this limited area. Twelve of these languages were distinct, not in the sense in which the Spanish differs from the Italian, but in the sense in which the Hebrew differs from the English; that is, they belonged to separate linguistic stocks, utterly dissimilar in words and in grammar. Furthermore, several of these stocks were split up into dialects, which sometimes differed so widely that the speakers of one of them could not be understood by the speakers of another. To work one's way through this maze of idioms, many of them exceedingly harsh and obscure in pronunciation and intricate in construction, to a correct classification of tribes and stocks, seemed likely to be a work of no small difficulty.

But the perplexity was lightened and almost removed by an aid which, as it appeared, this very difficulty had called into being. The needs of commerce, that had suddenly arisen with the advent of the foreign traders, required some common medium of communication. The "Trade Language", which came afterwards to be known as the "Chinook Jargon", grew into existence. As finally developed, it has become really an "international speech", widely diffused among the fifty tribes of Oregon, British Columbia, and Alaska, and of inestimable service, not only to commerce, but to science, to missionary efforts, and to the convenience of travellers. Nor were even these the chief benefits which have sprung from it. A well-informed writer, Mr. James Deans, in a recent article relating to the tribes of British Columbia, gives some striking evidence on this point. "Pride and ignorance of the languages of their neighbours were", he tells us, "the principal causes of the wars and ill-feeling between the various nations. For example, some ill-timed joke would, through ignorance on the part of the members of another tribe, be construed into an insult, which their pride would not allow to go unpunished". This root of infinite mischief

has been extirpated, he informs us, by that "trade language or jargon, the Chinook", which "the traders found it necessary to create", — "than which", he adds, "I know nothing that has done so much to civilize our native races. It stimulated friendly intercourse between tribes, by enabling them to converse with each other, — whence sworn foes became lasting friends."*

The origin and character of this interesting speech cannot perhaps be better described than in the terms in which my notes, made during the investigation, were afterwards summarized in my published report.** These will here be given with such additional information as later inquiries have procured.

The British and American trading ships first appeared on the north-west coast during the closing years of the last century. The great number of languages spoken by the native tribes proved to be a serious hindrance to their business. Had it chanced that any one of these languages was of easy acquisition and very generally diffused, like the Chippeway among the eastern tribes, the Malay in the Indian Archipelago, and the Italian in the Mediterranean, it would, no doubt, have been adopted as the medium of communication between the whites and the natives. Unfortunately, all these languages — the Nootka, Nisqually, Chinook, Chihailish, and others — were alike harsh in pronunciation, complex in structure, and each spoken over a very limited space. The foreigners, therefore, took no pains to become acquainted with any of them. But, as the harbour of Nootka was at that time the headquarters or chief emporium of the trade, it was necessarily the case that some words of the dialect there spoken became known to the traders, and that the Indians, on the other hand, were made familiar with a few English words. These, with the assistance of signs, were sufficient for the slight intercourse that was then maintained. Afterwards the traders began to frequent the Columbia River, and naturally attempted to communicate with the natives there by means of the words which they had found intelligible at Nootka. The Chinooks, who are quick in catching sounds, soon acquired these words, both Nootka and English, and we find that they were

* "The Journal of American Folk-Lore" for July, 1888, p. 123.

** „United States Exploring Expedition, under Charles Wilkes, U. S. N.", vol. vii., "Ethnography and Philology", by Horatio Hale, 1846, pp. 635-650.

in use among them as early as the visit of Lewis and Clark, in 1804.

But when, at a later period, the white traders of Astor's expeditions, and from other quarters, made permanent establishments in Oregon, it was soon found that the scanty list of nouns, verbs, and adjectives then in use was not sufficient for the more constant and general intercourse which began to take place. A real language, complete in all its parts, however limited in extent, was required; and it was formed by drawing upon the Chinook for such words as were requisite, in order to add to the skeleton which they already possessed the sinews and tendons, the connecting ligaments, as it were, of a speech. These consisted of the numerals (the ten digits and the word for hundred), twelve pronouns (I, thou, he, we, ye, they, this, other, all, both, who, what), and about twenty adverbs and prepositions (such as — now, then, formerly, soon, across, ashore, off-shore, inland, above, below, to, with, &c.). Having appropriated these and a few other words of the same tongue, the Trade Language — or, as it now began to be styled, "the Jargon" — assumed a regular shape, and became of great service as a means of general intercourse.

But the new idiom received additions from other sources. The Canadian *voyageurs*, as they are called, who enlisted in the service of the American and British fur companies, were brought more closely in contact with the Indians than any others of the foreigners. They did not merely trade, they travelled, hunted, ate, and, in short, lived with them on terms of familiarity. The consequence was, that several words of the French language were added to the slender stock of the Jargon. These were only such terms as did not previously belong to it, including the names of various articles of food and clothing in use among the Canadians (bread, flour, overcoat, hat), some implements and articles of furniture (axe, pipe, mill, table, box), several of the parts of the body (head, mouth, tongue, teeth, neck, hand, foot), and, characteristically enough, the verbs to run, sing, and dance. A single conjunction or connective particle, *puis*, corrupted to *pe*, and used with the various meanings of then, besides, and, or, and the like, was also derived from this source.

Eight or ten words were made by what grammarians term onomatopœia, — that is, were formed by a rude attempt to imitate sound, and are therefore the sole and original property of the

Jargon. Considering its mode of formation, one is rather surprised that the number of these words is not greater. *Liplip* is intended to express the sound of boiling water, and means to boil. *Ting-ting*, or, more commonly, *tintin* (for the nasal sound is difficult to these Indians) is the ringing of a bell, and thence any instrument of music. *Po*, or *poo*, is the report of a gun; *tiktik* is for a watch; *tumtum* is the word for heart, and is intended to represent its beating. The word *tum*, pronounced with great force, dwelling on the concluding *m*, is the nearest approach which the natives can make to the noise of a cataract; but they usually join with it the English word *water*, making *tum-wata*, the name which they give to the falls of a river. *Mash* represents the sound of anything falling or thrown down (like the English *mash* and *smash*); *klak* is the sound of a rope suddenly loosed from its fastenings, or "let go".

All the words thus combined in this singularly constructed language, at that stage of its existence, were found to number, according to my computation, about two hundred and fifty. Of these, eighteen were of Nootka origin, forty-one were English, thirty-four French, one hundred and eleven Chinook, ten formed by onomatopœia, and some thirty-eight were of doubtful derivation, though probably for the most part either Chinook or Nootkan. But, as might be expected, the language continued to develop. Its grammar, such as it was, remained the same, but its lexicon drew contributions from all the various sources which have been named, and from some others. In 1863, seventeen years after my list was published, the Smithsonian Institution put forth a "Dictionary of the Chinook Jargon", prepared by the late George Gibbs, a thoroughly competent investigator. His collection comprised nearly five hundred words. Those of Chinook origin had almost doubled, being computed at two hundred and twenty-one. The French had more than doubled, and comprised now ninety-four words. The English terms were sixty-seven. The great Salish or "Flathead" stock, with whose tribes, next to the Chinook, the Oregon traders had the largest relations, furnished thirty-nine words. The Nootka, in its various dialects, now yielded twenty-four. The others, about forty, were due to the imitation of natural sounds, or were of casual or undetermined derivation.

The origin of some of the words is rather whimsical. The

Americans, British, and French are distinguished by the terms *Boston*, *Kinchotsh* (King George), and *Pasaiuks*, which is presumed to be the word *Français* (as neither *f*, *r*, nor the nasal *n* can be pronounced by the Indians) with the Chinook plural termination *uks* added. The word for blanket, *paseesee*, is probably from the same source (*françaises*, French goods or clothing). "Foolish" is expressed by *pelton* or *pilton*, derived from the name of a deranged person, one Archibald Pelton, whom the Indians saw at Astoria; his strange appearance and actions made such an impression upon them, that thenceforward anyone behaving in an absurd or irrational manner, was said to act *kahkwa Pelton*, "like Pelton", but the word is now used without the preceding particle.

Since the publication of the vocabulary of Gibbs, no material change seems to have been made in the language. Two later dictionaries of the Jargon have come into my hands — small pamphlets, both printed in Victoria, B. C., the one in 1878, and the other as late as 1887. The former is announced as the "sixth edition", and the latter is described as a "new edition" — facts which sufficiently prove the continued and extensive use of this "international speech". There can be no doubt that it will remain a living and useful language so long as the native tribes continue to speak their own dialects. Rude and almost formless as it is, the spontaneous product of the commercial needs of mingled races, it has been the source of great and varied benefits. It may well serve, if not as a model, at least as a finger-post to direct us to some higher invention for subserving the larger uses of an advanced civilization. Viewed in this light, and also as presenting one of the most curious specimens of a "mixed language" which philologists have had the opportunity of analyzing, the Jargon seems to merit a somewhat careful study.

* * *

In my orginal account of this language, the usual "scientific orthography" was adopted. The vowels had their "continental" sounds (as in German or Italian), and the consonants their English pronunciation. But what was then a purely oral idiom has now become a written language. Books have been printed in it, and dictionaries published, in which the English orthography has been adopted. The defects of this orthography are well known, but,

under the circumstances, we have no choice but to follow it, making up for its deficiencies by the necessary explanations.

In the phonetics of the language one point is specially interesting, both as illustrating the usual result of the fusion of two or more languages, and as showing one of the laws which must govern the formation of any international speech. As the Jargon is to be spoken by Englishmen and Frenchmen, and by Indians of at least a dozen tribes, so as to be alike easy and intelligible to all, it must admit no sound which cannot be readily pronounced by all. The numerous harsh Indian gutturals either disappear entirely, or are softened to *h* and *k*.* On the other hand, the *d*, *f*, *g*, *r*, *v*, *z*, of the English and French become in the mouth of a Chinook *t*, *p*, *k*, *l*, *w*, and *s*. The English *j* (dzh) is changed to *ch* (tsh); the French nasal *n* is dropped, or is retained without its nasal sound. The following examples will serve to illustrate these and other changes. In writing the Indian words, the gutturals are expressed by *gh* (or *kh*) and *q*, and the vowels have their Italian sounds:

Chinook	Jargon.	Meaning.
taqegh,	*tikeh'*,	to wish, will, desire.
thliakso,	*yakso*,	hair.
eleghe,	*illahee*,	earth, land, country.
etsghot,	*itshoot*,	bear.
opthleke,	*opitlkeh*,	bow.
tkalailanam,	*kali' tan*,	arrow, shot, bullet.
iaghka,	*yahka*,	he, his.
ntshaika,	*nesi' ka*,	we.
mshaika,	*mesi' ka*,	ye.
thlaitshka,	*klaska*,	they.
ight,	*ikt*,	one.
tkhlom,	*klone*,	three.
kustaghtkin,	*stotekin*,	eight.

English.	Jargon.	Meaning.
handkerchief,	*hak' atshum*,	handkerchief.
cry,	*cly, kali'*,	cry, mourn.
coffee,	*kaupy*,	coffee.
suppose,	*spose, pos*,	if, supposing.

* Some writers, however, retain in the Jargon the "digraph" *gh*, to express, in some words of Chinook origin, the sound of the German guttural *ch* in *Buch*.

English.	Jargon.	Meaning.
stick,	*stick,*	stick, wood, tree, wooden.
fire,	*piah,*	fire, cook, ripe.
sun,	*sun,*	sun, day.
stone,	*stone,*	stone, bone, anything solid.
dry,	*tly, dely',*	dry.
warm,	*waum,*	warm.
cold,	*kole, cole,*	cold, winter, year.
skin,	*skin,*	skin, bark.

French.	Jargon.	Meaning.
courir,	*kooley,*	run.
la bouche,	*laboos',*	mouth.
la hache,	*lahush',*	axe.
la graisse,	*lakles',*	grease.
le mouton,	*lemoolo,*	sheep.
la main,	*lemah',*	hand.
le loup,	*leloo',*	wolf.
poudre,	*po'lalie,*	gunpowder.
sauvage,	*si'wash,*	Indian.
chapeau,	*seahpo,*	hat.

As will be seen, the orthography of the Jargon is unsettled and capricious. Most writers spell Indian and French words "by the ear", but use the ordinary English spelling for the English words comprised in the language, without regard to uniformity. — Cf. *Horatio Hale: An International Idiom, &c. London,* 1890.

SPECIMENS OF CHINOOK JARGON.

Nah, siks!	Ho! friend!
Klahowyah.	Good day! (the common salutation).
Kah mika house?	Where is your house?
Kah mika klatawa?	Where are you going?
Kah mika chahko?	Whence come you?
Pahtlatch chuck.	Give me some water.
Hyas olo chuck nika.	I am very thirsty.
Hyas olo muckamuck.	Very hungry.
Nika klatawa kopa canim.	I am going in a canoe.
Kopet wawa.	Do not talk.
Kunjik mika tillikum?	How many are your people?
Tahtlum pe klone house konaway.	Thirteen houses in all.
Nika tikeh muckamuck mowitsh.	I want to eat some venison.
Kunjik sahmun mika makook chahko?	How many salmon do you bring to trade?
Moxt tahtlum pe quinnum.	Twenty-five.
Kahta okok win?	How was the wind? (What that wind?)
Hyas win. Halo win.	Strong wind. No wind.
Okok sun hyas waum.	The sun (or day) was very warm.
Kahta nem mika papa?	What is the name of your father?
Sick mika papa?	Is your father sick?
Kokshut yahka lepee.	His leg is broken.
Nawitha hyas klahowyam yahka.	Truly he is very miserabe.
Mika na kumtuks alkie snass?	Do you think it will rain?
Okook stick klatawa illahie.	That tree fell to the ground.
Nika hyas tikeh kumtuks mamook papeh.	I wish very much to learn to write.

Ahnkotlie hyas nika kumtuks kapswalla; alta kel api nika tumtum.
Formerly I used to (lit. knew to) steal much; now my heart is changed.

Iktah mika wake klatawa kokshut eena,— alke mika mahkook musket.
Why do you not go and kill beaver, — and then buy a gun?

Nawitka konaway nesika tillikum memaloose.
Truly all our people are dead.

Hyas kloshe okook moola; hyak okook mamook klimminklimmin okook sapolil.
Very good is that mill; quickly it grinds (makes fine) the corn.

Wake nesika kumtuks waykut; kopa illahie klatawa ship; kalo chuck; hyas win; kokshut; klimmin chahko; alta klatawa keekwilee chuck; wake klaksta memaloose; konaway klatawa mahlwillie.
We did not know the channel; the ship went aground; there was no water (to float it); a strong wind; it perished; went to pieces; then sank down under water; nobody was drowned; all got ashore.

Nesika solleks mesahchie tillikum; klone nesika kokshut; moxt kahkwa hyoo nesika.
We fought the enemy (bad people); we killed three; they were twice as many as we.

The Lord's Prayer.

Nesika Papa klaksta mitlite kopa Saghalie, kloshe mika nem
Our Father who livest in the Above, good thy name
kopa konoway kah. Kloshe spose mika chaco delate Tyee kopa
over everywhere. Good if thou become true Chief over
konoway tillikums. Kloshe spose mika tumtum mitlite kopa illahee
all people. Good if thy mind is on earth
kahkwa kopa Saghalie. Potlatch kopa nesika kopa okoke sun
as in the Above. Give to us during this day
nesika muckamuck. Mamook klahowya nesika kopa nesika mesachie
our food. Pity us for our evil
mamook, kahkwa nesika mamook klahowya klaksta man spose yaka
doing, as we do pity any man if he
mamook mesachie kopa nesika. Wake mika lolo nesika kopa kah
does evil to us. Not thou carry us to where
mesachie mitlite; pe spose mesachie klap nesika, kloshe mika help
evil is; but if evil find us, good thou help
nesika tolo okoke mesachie. Delate konoway illahee mika illahee,
us conquer that evil. Truly all earth thy earth,

pe mika hias skokum, pe mika delate hias kloshe; kahkwa nesika
and thou very strong, and thou truly very good; so we
tikegh konoway okoke. Kloshe kahkwa.
wish all this. Good so.

The language has already the beginning of a literature. It has its songs, mostly composed by women, who sing them to plaintive native tunes. One of these simple songs, with its music, is given by Mr. J. G. Swan in his volume, "The North-West Coast", published in 1855. — Cf. *Horatio Hale: An International Idiom, &c. London*, 1890.

CORRIGENDA.

P. 9, line 2, for *Austalian* read *Australian.*
„ 108, „ 11 from below, for *at the date* read *as the date.*
„ 111, „ 13 from below, for *oder* read *or.*
„ 176, „ 23, for *und* read *and.*
„ 177, „ 15, for *balllads* read *ballads.*
„ 182, „ 17 from below, for *to* read *from.*

THE END.

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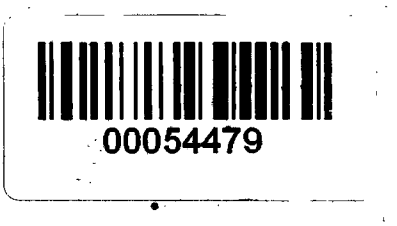
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